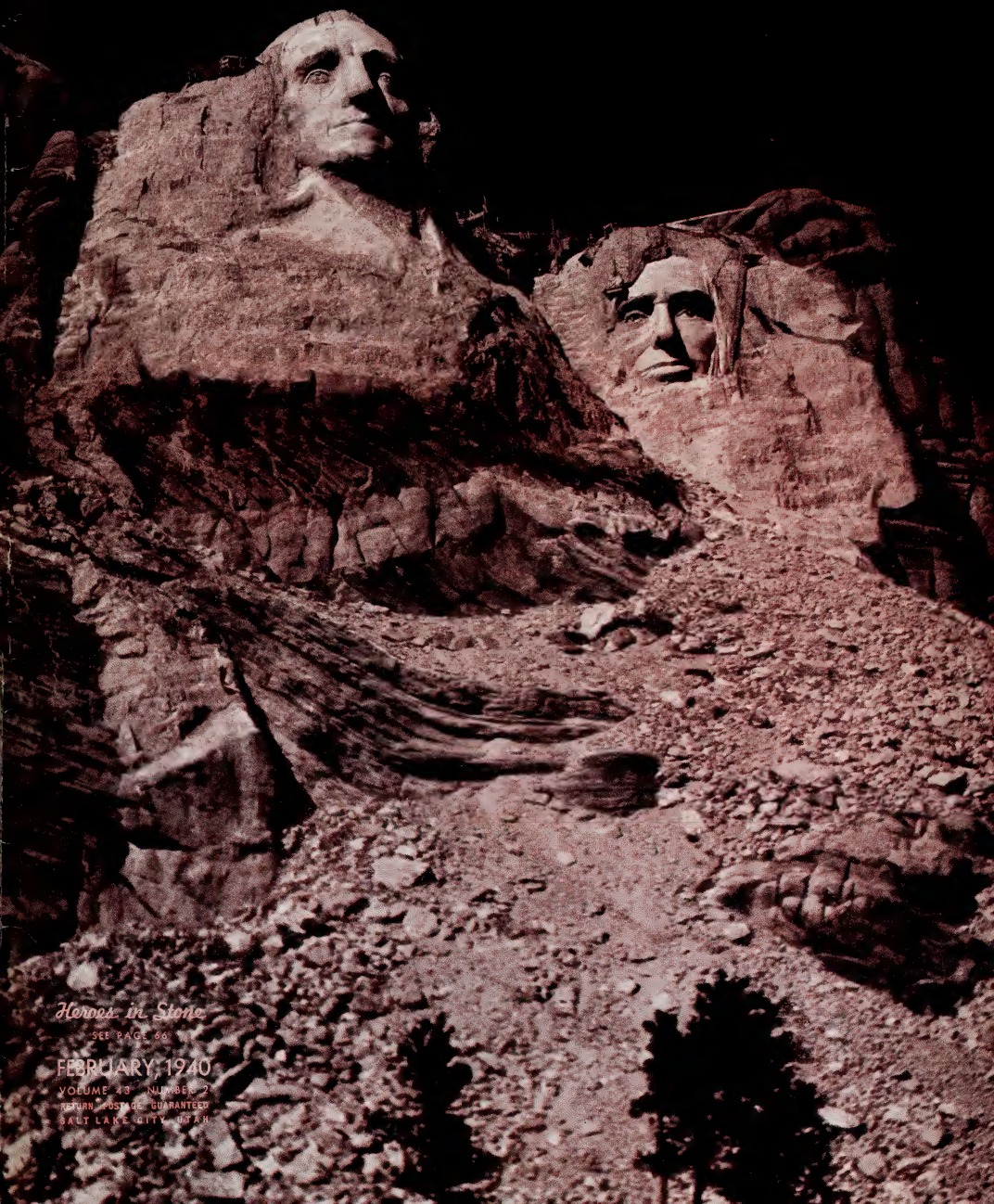


The Improvement Era

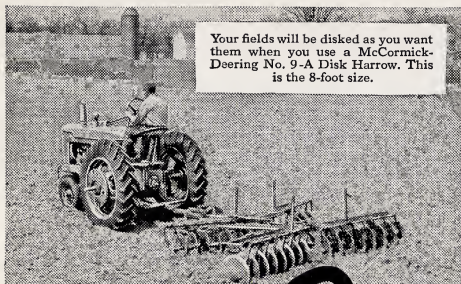


Heroes in Stone

SEE PAGE 66

FEBRUARY, 1940

VOLUME 23 NUMBER 2
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH



Be Particular ABOUT SEEDBEDS - IT PAYS!

ARE YOU a man who takes pride in well-tilled fields? Then you know the satisfaction that comes from using McCormick-Deering Tillage Tools. You know that it pays to be particular about tillage machines, that it pays to be exacting about the kind of work they do.

The McCormick-Deering line for 1940 includes the most up-to-date disk harrows, peg and spring-tooth harrows, soil pulverizers, rotary hoes, field cultivators, rod weeders, land packers, harrow-plows, and tractor cultivators for every operation.

Get the jump on the calendar and the season—see the nearby International Harvester dealer now about tillage equipment for your spring work. He will be able to show you a great line of machines.

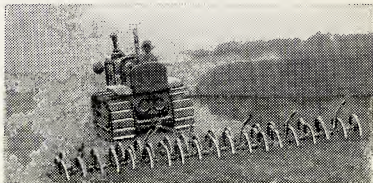
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(INCORPORATED)
180 North Michigan Avenue

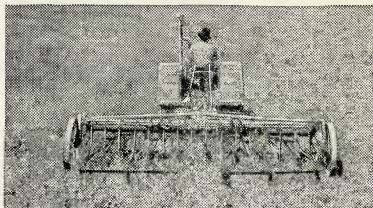
Chicago, Illinois



This 2-section McCormick-Deering Peg-Tooth Harrow is a light load for the fast-stepping Farmall-A.



Thorough penetration with a Model TD-40 TracTracTor and 18-foot McCormick-Deering Spring-Tooth Harrow.



There is a place in your tillage program for the practical McCormick-Deering Field Cultivator. Above: The 12-foot No. 8 with duckfoot shovels.

McCORMICK-DEERING

TILLAGE TOOLS

Exploring the Universe

By Franklin S. Harris, Jr.

“**L**iquid” coal can now be used as fuel for your automobile. A stock car, standard in every respect except for one fine-screen filter removed, ran with each of three types of colloidal coal fuel. A suspension is made from specially prepared coal, ground to three hundred mesh mixed with gasoline, fuel oil, and lubricating oil, or with Diesel oil or light oil. Though not yet ready for the market, this fuel would be desirable for home owners for heating or for anyone using oil burners. The heat value per cubic foot is considerably more than either coal or oil alone.

A NEW twenty-five million candle-power searchlight has been developed by General Electric using three small capillary water-cooled mercury lamps instead of the usual carbon arc. Each lamp, though it uses one thousand watts of power, is easily cooled by pumping ninety gallons of water an hour through the lamps' cooling jackets.

RUBBER is composed of long, flexible, chain-like molecules which are normally in a more or less coiled-up condition. When the rubber is stretched the long molecules are simply uncoiled. Some, but not all, substances with long chain-like molecules have rubber-like properties, examples of which are the various synthetic rubber substitutes recently developed.

Two new applications of quick-set resins have been found. These resins are phenol-formaldehyde condensation products which harden without heat and pressure, by the addition of an accelerating agent. Used as adhesive, quick-set resin forms an insoluble, infusible, transparent joint of great strength, and can be used for joining leather, wood, casein, and cellulose plastics, and other materials, or it can be used as a varnish. It can also be used for producing castings in moulds of rubber, lead, and glass.

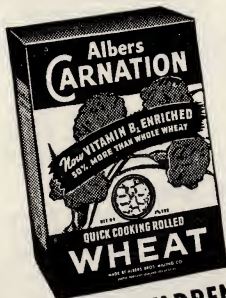
WITHOUT chemicals or machinery and with no springs, the Greek colony at Theodosia on the southeast corner of the Crimea enjoyed an abundant water supply, reports *Discovery*. Sandstone pipes were run from the city on the shores of the Black Sea several thousand feet up on the dry rocky mountain sides into great masses of broken stones. The stone piles, built of pieces measuring from two to four inches across, were some hundred feet long, eighty broad, and thirty high. Atmospheric moisture from the hot, moisture-laden breezes off the Black

(Concluded on page 67)

NEW! BETTER THAN EVER! CARNATION WHEAT ENRICHED WITH VITAMIN B₁



BBETTER THAN EVER! Albers Carnation Wheat, long famous for its nourishing goodness, now contains 50% more Vitamin B₁ than whole wheat. Important for steady nerves, good digestion and normal growth. A medium serving provides one-third an adult's and one-half to all a child's daily requirement. Remember, many authorities say Vitamin B₁ can not be stored in the body. It must be replenished daily! So, give your family Albers Carnation Wheat! Thin-flaked, it cooks in a jiffy. Economical, too. Less than half a cent a serving. Get new Albers Carnation Wheat at your grocer's.



HELPS CHILDREN "UP GROWTH HILL"

The Improvement Era

"The Glory of God is Intelligence"

FEBRUARY, 1940

VOLUME 43 NUMBER 2

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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Marba C. Josephson,
Associate Editor

George Q. Morris, General Mgr.
Lucy G. Cannon, Associate Mgr.
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The Cover

THIS study of heroes in stone is a fitting February subject, with its portrayal of the faces of Washington and Lincoln. It comes from Mount Rushmore, near Rapid City, South Dakota. The sculptor is Gutzon Borglum and the photographer, Charles D'Emery.

Do You Know—

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EXECUTIVE AND EDITORIAL OFFICES:

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MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

Exploring the Universe

(Concluded from page 65)

Sea penetrated between the stones, were chilled and condensed, then trickled off to the heads of the pipelines. It is estimated that each of these huge condensers gave about a million and a half gallons of water a day.

DR. GLASSPOOLE, the British meteorologist, has found a relationship between the weather of the British Isles and that of eastern America. There is an inverse relationship with rainfall; that is, in the period of years from 1838 to 1932 the dry years in Britain were wet ones in America and vice versa. An instance is the years 1930-1931 in the northeastern states when for two consecutive years the rainfall was the lowest on record, but in Britain it was well above normal.

WOUNDS in the Russian Arctic heal more rapidly than usual if they are stitched, but less rapidly if they are left open. This is explained by the relatively germ-free Arctic air and the fact that germs in closed-up wounds cause inflammation but on minor, open wounds help the natural healing process.

STRONG emotions, such as fear, elation, and anger are found to make the fingers cold. Temperature differences of twenty-four degrees Fahrenheit have been noted in some cases. This difference occurs even when the persons hide their emotions from themselves.

SKIN temperatures of women are higher in warm air and colder in cold air than those of men.

THE virus of rabies has been grown in glass laboratory flasks instead of in the brains of living animals. This feat, which had seemed impossible, was achieved by professors in the Universities of Tokyo and Jerusalem, using different media, and will aid materially in the study of the virus.

SHOWER curtain hooks are now made of a plastic which will not rust or break. They are easily slipped on rod and curtain and will not come off by accident. They are available in a full range of colors.

ONE of the earliest wells known is that owned by Jacob about thirty-five hundred years ago, though it may have been dug many years before Jacob's time. It is hewn out of solid rock, nine feet in diameter, and one hundred and five feet deep. This is supposed to be the well at which Jesus talked with the woman of Samaria.

PRIMITIVE peoples used "pot-boilers" to warm their pots. These "pot-

boilers" are stones heated in a fire and while still hot dropped into the pot. Repeated heating and cooling cause these stones to develop a certain type of cracks which, to the expert eye, is unmistakable.

THE average size of fog droplets is so small that it would take twenty-five hundred of them, placed side by side, to make a thin line an inch long.

A NEW type of furniture strip cover has a knitted appearance and con-

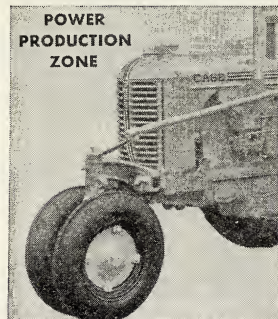
tains no rubber, yet is elastic enough to fit chairs of different sizes and shapes snugly and does not slide. It is washable and can be removed from one chair and placed on another, yet fit perfectly.

MANGANESE is now recognized as an essential element for normal plant growth. Though there is usually enough of it in a form which can be used, characteristic diseases result when there is not enough in the soil.

(Concluded on page 70)

PICK YOUR TRACTOR BY THE Zone System

The New Way to X-Ray Tractor Cost



Get Economy at BOTH Ends

You wouldn't judge an animal by its front quarters alone. To be sure of tractor endurance and economy you must know what's back of the flywheel, too . . . see into its construction, look into its record over a period of years.

Everybody knows the economy of Case engines in fuel, oil and upkeep . . . not only when new but through year after year of actual farm work. Yet it's in the zone of power application that you find the big difference in tractors.

Case clutches have continuous pressure oiling from the engine, never need greasing . . . complete enclosure for positive protection against dust . . . oil cushioning for smoother

pick-up and long life. Case Power-Saving transmission shafts are short, stiff, carried crosswise in tapered roller bearings adjustable from outside. In differential and final drive, too, every gear tooth and bearing surface works at moderate pressure which makes lubrication easy and wear almost impossible.

That's why so many Case tractors have run ten years and more without a dime of upkeep cost in the power application zone . . . why their total upkeep has been only about a penny per working hour long after ordinary tractors would be worn out . . . why it will pay you well to let your nearby Case dealer show you the flashing new Flambeau Red models now.

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JOSEPH SMITH *and* ABRAHAM LINCOLN

Comparative Notes on Two Great Americans

By EDMUND CROWLEY, M.D.

JOSEPH SMITH		ABRAHAM LINCOLN
December 23, 1805	DATE OF BIRTH	February 12, 1809
Windsor County, Vermont	BIRTHPLACE	Hardin County, Kentucky
<p>Came to America from England and settled in Massachusetts. Great-grandfather was chairman of the "Boston Tea Committee," 1775. Joseph Smith's great-grandfather and grandfather fought in the Revolutionary War, under George Washington.</p>		<p>Came to America from England and settled in Massachusetts. A kinsman, Amos Lincoln, dumped tea in the ocean at the Boston Tea Party. He was also a captain in the Revolutionary War, along with a cousin and an uncle of Abraham Lincoln. All of them fought under General George Washington.</p>
PATERNAL ANCESTORS		
Very limited due to poverty.	EDUCATION	Very limited due to poverty.
<p>Tall, well built, strong, active. Fond of sports, especially high jumping and wrestling. Light complexioned, light hair, blue eyes. Very little beard. Had an expression peculiar to himself. Serious, friendly, kind, just, loving, patient, generous, forgiving.</p>		<p>Tall, slender, muscular. Fond of athletics. Hair a dark brown, almost black. Deep-set gray eyes. Was kind, generous, charitable, honest, serious, sometimes sad, loved a good story. Mild, patient, fair and direct in speech and action. A man of strict morality. His life was devoted to the good of his fellow men.</p>
APPEARANCE AND CHARACTER		
Mayor of Nauvoo, Illinois. General of Nauvoo Legion. Nominated to Presidency of the United States.	POLITICAL ACTIVITY	Village postmaster. Deputy county surveyor. State Legislator. Congressman. President of the United States.
1839-1844	YEARS SPENT IN ILLINOIS	1830-1861
While held in Carthage Jail, Illinois, was shot down in cold blood by a mob, June 27, 1844.	CAUSE OF DEATH	Assassinated by John Wilkes Booth in Ford's Theatre, Washington, D. C., April 15, 1865.
"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Doctrine and Covenants 42:42.)	ON IDLENESS	"As labor is the common burden of our race, so the effort of some to shift their share of the burden onto the shoulders of others is the great durable curse of the race."
"If I had no expectation of seeing my father, mother, brothers, sisters, and friends again, my heart would burst in a moment, and I should go down to my grave."	ON ETERNITY	"I look through the help of God to a joyous meeting with many, loved ones gone before."

"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of Heaven before the world was."

ON SERVING MANKIND

"But remember that on this, the Lord's day, thou shalt offer thine oblations . . . unto the Most High . . . and on this day thou shalt do none other thing only let thy food be prepared with singleness of heart that thy fasting may be perfect, or in other words that thy joy may be full. (Doctrine and Covenants 59:12-13.)

ON OBSERVANCE OF THE SABBATH

"That inasmuch as any man drinketh wine or strong drink among you behold it is not good, neither meet in the sight of your Father." (Doctrine and Covenants 89:5.)

ON USE OF ALCOHOL

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me: they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

ON JOINING A CHURCH

"Being a humble instrument in the hands of our Heavenly Father, I desire that all my works and acts may be according to His will."

"The President, Commander-in-Chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service . . . a due regard for the divine will demands that Sunday labor in the army and navy be reduced to the measure of strict necessity." Proclamation, Nov. 16, 1864.

"I am entitled to little credit for not drinking, for I hate the stuff; for it is unpleasant and always leaves me flabby and undone."

"I have never united myself with any church because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altars, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

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MINIMUM SLEEP REQUIRED BY YOUTH (AVERAGE)



Science Service-Pictorial Statistics, Inc. 1-13

Exploring the Universe

(Concluded from page 67)

THE body temperature to most people means 98.6 degrees Fahrenheit. Yet actually the temperature of the body is seldom exactly at this level but varies in a daily rhythm, with a minimum somewhere between midnight and 6 a. m. and a maximum between about 4 to 6 p. m. The elephant, the largest mammal and the animal whose heat production is greatest in proportion to its surface, has the lowest body temperature of any large animal, only 96.6. Birds have the highest with 107.6 degrees Fahrenheit.

THOUGH a hibernating animal appears lifeless, actually its temperature and vital processes are only reduced. A biologist found that the heartbeats in an active squirrel are as many as three hundred and fifty times a minute, but in hibernating ground squirrels the average is only 17. As they sleep the body temperature drops to five degrees Fahrenheit colder than the surrounding air. Of course, there is a limit to which this temperature drops—it never goes below freezing.

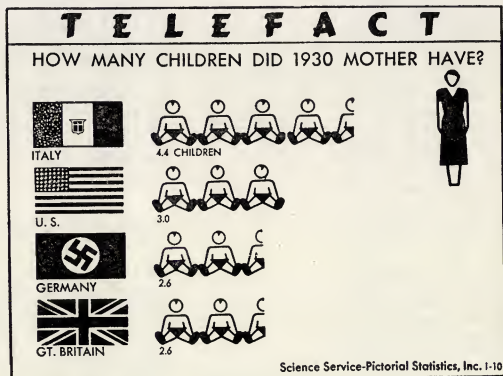
IT is now believed that hydrogen transmuted or changed into heavier elements is the source of the enormous energy that keeps the stars shining for eons. The weight of the heavier ele-

ments is a little less than an even number of hydrogens. This difference is called the "packing fraction," and this amount of matter is converted into energy to keep the stars hot.

TO meet the Oriental's love of greasy foods a breed of sheep has been developed in which the fattest part of the sheep, the tail, combines excessive fat with enormous length. In some breeds, the tail is so heavy that the sheep is provided with a small four-

wheeled carriage to relieve the weight and prevent the tail from dragging on the ground.

THOUGH clouds are ordinarily of water vapor, the cirrus clouds nearly always consist of snow crystals. In temperate climates they are about seven miles high, where the temperature is too low for vapor. These clouds have a delicate appearance and thread-like structure, are featherlike in form and white in color.



Motor Oil Needs Changing NOW!

Winter motoring puts an extra load on the crankcase oil. More frequent starting — more use of the choke — causes dilution, and diluted oil is a poor lubricant.

That's why it will pay you to have your crankcase drained and refilled with fresh, clean Vico more frequently at this time of year.

Your Vico service man will be glad to check your oil, and if it needs changing he will supply the correct grade of easy-flowing, long-lasting Vico. Drive in today.



DRIVE IN AT THE CIRCLE SIGN
Where You Get Better Products and Better Service



As the TWIG is BENT

By PAUL
SUGGETT

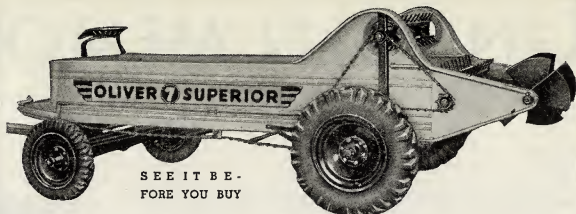
"A"IN't it funny—when a bunch of guys get together they do a lot of 'cussin'." A ten-year-old added that to the conversation as three juveniles and I sat watching boys of high school age play a game of touch football. The older boys were expressing their pleasure and displeasure in a manner that caused the above remark.

Boys in the early teens and younger get many of their habits of speech and actions from those they watch and admire in daily life. Probably one prompted by his own conscience to make a remark as the ten-year-old made could see in his way that "cussin," as he termed it, wasn't the best way of expressing oneself. It not only isn't the best, but is also not the most beautiful manner of self-expression.

Since boys are guided in their habits by what older ones set as examples, doesn't it add to our responsibilities to be more careful in both our words and deeds? Wherever there is a gathering of boys of mixed ages, the older boys will be constantly under observation by the younger ones. And since to grow up and become a man is a boy's ambition, it is quite natural for him in his boyish way to try to act and talk as the men or older boys whom he meets daily.

If we are in any way connected with a boy or group of boys and have their interest at heart and we act in a manner that is above reproach, speak in a way for anyone to hear, we shall be of far greater influence in that boy's life than we shall ever know. If we are persons whom the boys would consider their heroes on the football field or in other boyish interests, then our influence over those boys' lives is even greater.

Therefore, as boys are so important to the future welfare of our nation it is of great importance that we guard well our daily actions and words in order that we may be proud of those who might pattern after us. "As the twig is bent so the tree inclines."



New Oliver RUBBER TIRE MANURE SPREADER

This splendid new Oliver Spreader is the first spreader designed from the ground up for every practical advantage of rubber tires.

Here's more comfort, lighter draft, better spreading qualities, greater capacity, longer life than in any spreader you have seen. Built in 4-wheel horse or tractor models or the new 2-wheel tractor model.

● Lighter draft, pulls 50% easier than ordinary steel wheel spreader.

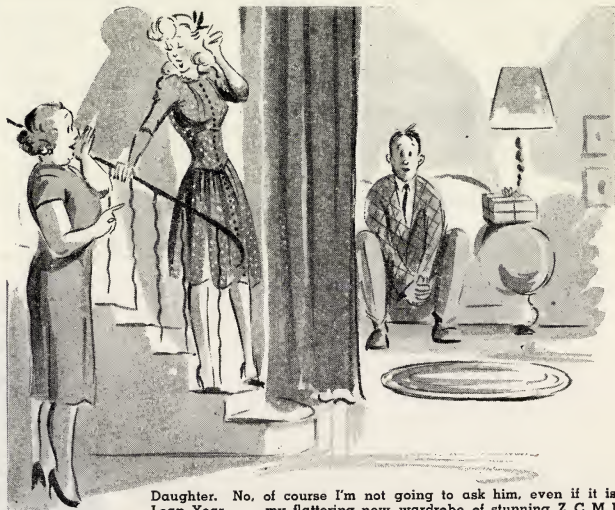
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- Has big capacity—spreads evenly.
- Sturdily built, and cushioned against shocks for long life.

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Daughter. No, of course I'm not going to ask him, even if it is Leap Year . . . my flattering new wardrobe of stunning Z C M I fashions will turn the trick.

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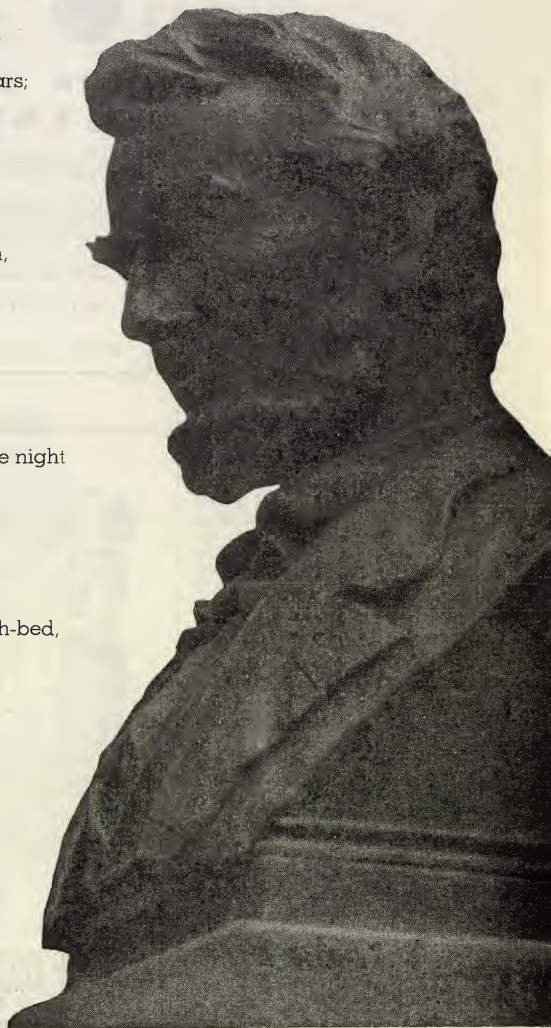
LINCOLN MEMORIAL

THERE is a grandeur in this sculptured face
That moves our hearts with memories like tears;
We see him by the cabin fireplace,
That one rude comfort of those prairie-years;
We see him on the eve of his farewell
To friends and neighbors of that western town,
Recall his words that in rich cadence fell
In grave, prophetic benediction down.

WE see him walking, walking through the night
A solitary watcher, robbed of sleep,
Waging a weary vigil for the right
Of union he had pledged to guard and keep.
Then a strange house . . . an improvised death-bed,
A nation mourns for Lincoln . . . he is dead!

BY

BEATRICE
KNOWLTON
EKMAN



Photograph by H. Armstrong Roberts.

The EDITOR'S PAGE

Lincoln and Law

By PRESIDENT HEBER J. GRANT

WE HONOR ABRAHAM LINCOLN BECAUSE WE BELIEVE ABSOLUTELY THAT GOD HONORED HIM, AND, RAISED HIM UP TO BE AN INSTRUMENT IN HIS HANDS IN SAVING THE CONSTITUTION AND THE UNION, BOTH OF WHICH ALL LATTER-DAY SAINTS WHO LIVE UNDER THEM ARE PLEDGED BY THEIR RELIGIOUS DECLARATION TO UPHOLD.

EVERY Latter-day Saint believes that Abraham Lincoln was raised up and inspired of God, and that he reached the Presidency of the United States under the favor of our Heavenly Father.

These are some of Lincoln's statements:

"Let the people know the truth, and the country is safe."

"Let none falter who thinks he is right, and we will succeed."

"Let us dare to do our duty as we understand it."

The following quotation from Lincoln with respect to the observance of law is also worth repeating often:

"Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the Political Religion of the Nation."

Following is the declaration of the Church contained in Section 134 of the Doctrine and Covenants, regarding our belief in governments and laws in general, as adopted by a unanimous vote of a general assembly of the Church over a century ago:

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, if a republic, or the will of the sovereign.

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment.

(Concluded on page 127)

FOUNDATIONS OF PEACE

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

A RECENT notable book presents the life philosophies of twenty-one living persons of international renown. Each contributor interprets the meaning of life differently. The essays resemble the frayed, flying ends of a rope, each a strand of truth, but of little strength and no organization. The resulting picture is one of utter confusion, a reflection of the world's present chaos in matters pertaining to human conduct and consequent happiness.

One of the writers accepts God; the others ignore or deny the existence of an intelligent power higher than man. Several imply that, as a means of winning human happiness, Christianity has failed. Such airy opinions, commonly current, explain our distracted world.

Christianity has not failed. Human history, from the days of Adam, reveals that, if but one Gospel principle is used, under any name, mankind is blessed and prospered. Man's peace and prosperity have risen or fallen with the degree of his obedience to Gospel truths.

The failure of the Christian world to reach its heart's desire lies with the Christians, not with Christianity. As an ornament, Christianity has no special claim for consideration; it blossoms into human value only when used. Man has failed to accept the life-giving truths of the Gospel. That has been his failure. Thereby hangs the whole tale of human misery. It would be a beneficent experience to have Christendom practice the truths of the Gospel of Jesus Christ.

In the moral world the ever constant battle is between good and evil. Man is a free agent. Whenever he has chosen good, he has approached joy; when he has followed evil, the ills of the world have overtaken him. The present chaos on earth, of warfare and its attendant horrors, are of man's own making. He has chosen to allow evil to rule him; and he must pay the price of his folly.

The first and most fundamental error has been that in man's mighty

Unity of belief must precede full peace on earth. This can be realized if men will shed their preconceived opinions and make truth the sole objective of their search.

THROUGH the facilities of Radio Station KSL and the Columbia network this message was heard throughout the Americas and beyond the seas by a world that had shortly before launched itself upon another major war. The address was delivered from the Tabernacle in Salt Lake City, from 11 to 11:30 a. m., M. S. T., Sunday, October 8, 1939, as part of the proceedings of the One Hundred Tenth Semi-annual Conference, and as a feature of the Columbia Church of the Air.

search for the truths of the universe, which has made our civilization, he has confined himself almost wholly to the material world. Men are victoriously certain of physical laws—there they face the light; but confronting spiritual laws, they stand in cowed uncertainty—facing the darkness.

Therefore, men have fumbled in the dark, failing to find the road they would travel. In fear they have been set for constant battle. "A tooth for a tooth, an eye for an eye" has become their slogan, however carefully veneered with honeyed words—and war and contention, famine and pestilence, blood and horror, have filled the earth.

Examples of our one-sided knowledge are many. The giant star Betelgeuse, millions of light years away in space, has been weighed and measured; but the intelligent domination of the universe remains a subject of controversy. The law of gravity, by which all things are held together and reduced to orderly motion, is a school boy's commonplace; but that man is on earth un-

der an intelligent plan is held to be unproved. The assembling of electrons into atoms, and atoms into molecules, to form the world known to our senses, is as a clearly painted picture; but the origin and destiny of man are to most men among the mysteries of life. The purpose of adaptation in the coloring of a butterfly's wing is understood; but human life is often held to be purposeless. An ant-hill or a beehive shows laws of relationship for common good; but human conduct is measured only by personal expediency, ever changing, never fixed or certain. Science gives no hint as to whether dynamite shall be used to destroy a defenseless city or steel be made into swords or plows.

It is no wonder that, as a result, the ethics of our day is the ethics of self-preservation—hard, self-willed, material—the ethics of every war; and that the history of civilized times is strung upon a crimson trail of blood.

There can be no hope of permanent peace or true prosperity on earth until men turn their thoughts and power to the elucidation of the spiritual problems and issues of life. Intelligent man has the power to discover spiritual as well as physical laws. "Knock and it shall be opened, seek and ye shall find." If as much time and energy were spent to search out the true basis of human conduct as are given to any one subject in our schools, or in our social and political activities, the foundations of faith would be well laid. Then, the existence of God, for example, would be known with the same assurance that the sun shines.



AN equally basic cause of the world's confusion is the lack of agreement concerning the spiritual truths possessed by humanity. In the world of physical phenomena men generally see alike; but in the study of the spiritual domain personal opinions and philosophical abstractions are allowed entrance. There is constant quibbling about definitions. God, the first of man's spiritual concerns, is to one group, though of infinite majesty, a personal being of the order of man; to another a personal being of an order wholly different from man; to another an impersonal, beneficent power filling the universe; and to another only one of the many forces of nature. Contention and warfare arise over varying definitions or descriptions of beliefs. Unity of belief must precede full peace on earth. This can be done, if men will shed their preconceived opinions, and make truth the sole objective of their search. The simple tests of truth are as applicable in the spiritual as in the physical world.

To convert the world's battlefields into cornfields, strife into peace, and fear into faith and trust, men must earnestly seek out and come to agreement concerning three fundamentals: (1) the true God, (2) man's relationship to God and his fellow men, and (3) the purpose of human existence. Only as certainty about these is achieved can humanity hope for release from the reign of terror upon earth.

First, men must find God, if peace shall rule. To millions of people He is but a name, of no real consequence. The leaders of one great nation have seriously proposed the return to heathen, man-made gods. The true God may be found. It is not difficult. Hosts of earnest men and women have found Him, and know that the universe is directed by a dominant, yet comprehensible, intelligent, creative, loving Being, who, as a personal Being, can and does speak to His children on earth.

Whoever finds this God wins certainty and conquers fear, the ancient enemy of man, the distilled essence of uncertainty. A sense of power and justice comes to him who learns that there is no *chance* in the universe, but that the laws of nature are the laws of God, and that humanity lives under a system operated by an intelligent mind. To find God is humanity's first need. How many of you have learned to know Him?

Second, many sorrows of man are due to a false conception of man's relationship to the Lord and his fellow man. There can be little respect for human welfare or life, if man is but a higher animal, an accidental intruder on earth, or a creature of God, made at His pleasure, as children make mud pies. Man is a very son of God, begotten of God; he was with the Father in the beginning. Since he is of divine pedigree, with a spark of divinity within him, he rises immeasurably in the world of things.

Then, the brotherhood of man, spoken of so lightly, often with a sneer, acquires a profound meaning. All men are children of God, brothers in fact, of the same divine pedigree, with the same high destiny, under the same loving guidance of the Father of the spirits of men. Then, every man must assume some of God's own responsibility in caring for the children of men. A person cannot let his very brothers go hungry, unclothed, shelterless, or bowed down in sorrow. He cannot be cruel to them, and be true to his royal descent. Had this true relationship among men been fixed in human minds, fewer bombs would have fallen on Europe. Again, do we of this vast audience, seen and unseen, look upon our fellows as our very brothers, and strive to give them brotherly help?

Third, the true purpose of life must be understood. When the idea of chance in the universe is driven out, purpose in all things steps in. The life of man on earth is purposeful. Mortal life is part of a divine program for the eternal progress of man. The earth is designed for man's progress; and man's efforts should be in harmony with this purpose. There would be no warfare, if that purpose were understood and held inviolate among mankind. May I ask each of you: Is your life ordered for progress?

THESE are truths the world needs to know and accept: the existence of God, the real brotherhood of man, and an intelligent purpose in life. Upon these foundations, peace, plenty, and prosperity, and all the gifts of our bounteous earth would be available to all men. No longer then would man drift upon the ocean of uncertainty. The course of his life's voyage would be laid out before him. His life's journey, guided by knowing and doing, faith

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Can the Economic

DISADVANTAGE OF PARENTHOOD

Be Equalized?

TELEFACT

AVERAGE SIZE OF FAMILY (1930)
(INSTITUTIONS & HOTELS EXCLUDED)



BY

Alando B.

Ballantyne

President Southern
Arizona District

THE childless couple has a great and an undeserved economic advantage over the couple with children, and, in the strictly economic sense, the more children there are, the greater is the disadvantage of the latter. Unless it is found possible to equalize this disparity it would appear certain that the decline in our birthrate may endanger our existence as an independent people.

An article entitled "Shall I Rear A Family?" published in the April, 1939, *Era* (Vol. XLII, p. 205), called attention to two problems which needed solving, the more important of which was that of equalizing the burden of those who did rear an adequate number of children. In discussing this question it shall be assumed that, excepting those unfortunates who are willing but unable to have a family, the causes of childlessness are, first, economic disability or unwillingness to make the sacrifices necessary, and second, consideration of children as a handicap to professional, business, and social success. The question will be treated under the following subdivisions: 1. Is parenthood entirely a personal matter? 2. What is the economic justification for undertaking measures to equalize this supposed disadvantage of the parents with children?

The question of having children is usually looked upon in much the same light as the alleged right of a

person to use liquor; that is, it is a question entirely of personal liberty and privilege. Yet a careful analysis of this thing we call personal liberty as applied to the rearing of children, develops an entirely different viewpoint. Are any of us entirely free agents without responsibility or obligations to the past? Do we forget that we are the products of the past? Not one person, even so-styled self-made men, can reasonably claim to be self-made. Not one created himself; all of his food and clothing were provided by someone else in his youth. The schools, churches, government, and all social institutions were created for each generation by someone who had gone before.

Everything—possibly including personal initiative—has been received from those who passed before, and each person sent out to make his own way, represents not only care, love, and training on someone's part, but an actual cash investment of from twenty-five hundred to ten or fifteen thousand dollars, depending

upon how it is figured, where the person was reared, and the number of children in the family. Studies and estimates of the cost of rearing children have been made by a number of agencies and individuals, and these will be drawn upon in discussing the economic justification for undertaking measures to equalize the disadvantage of parents.

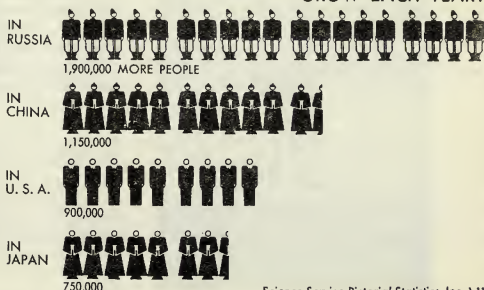
How much invested capital—how many dollars—does a youth of from fifteen to eighteen years represent? Dr. O. E. Baker, in estimating the value which the rural youth who goes to the city represents, places the minimum at about two thousand dollars, or about five hundred more if one adds the community's contribution. If the youth goes on to high school and later to college, the cash investment will climb to thirty-five hundred, and to five thousand or more, depending upon how much training is given and the kind, and where it is received.

The *Statistical Bulletin* of the Metropolitan Life Insurance Company published some estimates of the cost of rearing a child, using data from *The Money Value of a Man* by Dublin and Lotka; also quotations from the *Financial Cost of Rearing a Child* by the Children's Bureau, and from *Cost of Living in the U. S.* by the Bureau of Labor.

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TELEFACT

HOW MUCH DOES THE POPULATION
GROW EACH YEAR?



Science Service-Pictorial Statistics, Inc. 1-11

ANTARCTIC BOUND

By CAPTAIN J. GLENN DYER

A glimpse of what it means to go "down under the world" with Admiral Byrd



MRS. DYER HOLDING FOUR-MONTHS' OLD MALEMUTE PUPPY.

SAILING from Boston aboard the *North Star*, our itinerary includes a stop at the Panama Canal, thence to Dunedin, New Zealand, thence to Little America, Antarctica. Here we set up the West Base camp, leaving about twenty-five men. Dr. Russel G. Frazier of Bingham, Utah, is to be the medical officer at this base.

Those who are assigned to the East Base, or anyone who is not going to stay at Little America, will leave about February 1, 1940, and the *North Star* will go to Valparaiso, Chile, where we will take on additional supplies, fuel, and the buildings for the East Base. We will sail for the East Base on or about February 10. We will arrive at our East Base position about February 25. There the supplies will be unloaded, and the ships will return to the United States. We will have a very busy time setting up our camp because the long winter will have already set in and the blizzards will have full sway.

Our ship, the *North Star*, of about twelve hundred tons, designed for use in Arctic Seas as an ice breaker, is made of fir timbers, with a hull three feet thick. It has been found that a boat made of thick, strong wood is far better than a steel-hulled ship as an ice breaker.

The buildings that we are to use, are prefabricated into sections four by twelve feet, and are insulated with four inches of mineral wool and provided with a double floor. The two doors of the main building are built and look exactly like the thick heavy doors of large ice boxes. The main building is twenty-four by sixty feet and twelve feet high. It

sleeps twenty-two men and is equipped with kitchen and space for the mess table. The other two or three men at the Base will stay in the radio building and in the science building, which are really small huts.

Saturday, October 14, I left for New Hampshire to attend dog mushers school. Everyone who is to spend time on the trail must learn something of dog driving. We are taking two hundred dogs with us, which will make about sixteen teams.

In the way of equipment, we are provided with eider down sleeping bags, sleeping robes, and a fur sleeping bag for the trail. These bags cost about \$110 each. We are to have special ski shoes and skis, about four pairs of shoes at a cost of \$25 per pair, and some special Arctic lace boots. In addition, we have several complete outfits of woolen under and outer clothes and then one or two sets of fur clothes for use on the trail. The temperature on the trail even in late September and October (springtime there) is fifty degrees or more below zero. The only fire we use while on the trail is a small stove for melting snow, for cooking, and drinking

CAPTAIN J. GLENN DYER, former student at the University of Utah and Georgia Tech and one-time draftsman with the Utah State Highway Planning Survey, is a civil engineer and an active Latter-day Saint. His intimate account of preparations for the trip to the Antarctic is taken from a letter written to his friend, Francis M. Mayo, advertising director for *The Improvement Era*.

water. It does not provide much heat.

I have been asked to be chaplain at the East Base as well as surveyor and cartographer. Our medical officer at the East Base will be a naval doctor supplied by the U. S. Naval Department.

The relief boat which is coming for us will sail from Boston, Massachusetts, on or about November 1, 1940, and we will return to the States about March or April, 1941.

WHILE in Washington we read of the previous expeditions and their problems so that we might have a good background for the conditions to be faced. Almost every expedition previous to Admiral Byrd's lost quite a few men from scurvy, freezing, and falling into crevasses. Believe it or not, the latter is really the greatest danger. These

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J. GLENN DYER AT CHINOOK KENNELS EXERCISING HIS TEAM OF HUSKIES BY HAVING THEM DRAW A DE-NUDE-A-S-T-I-N CHASSIS OVER A FINE NEEDLE PATH. THIS TEAM OF SEVEN DOGS IS CAPABLE OF PULLING 1100 POUNDS. KEARSAGE IS IN THE LEAD.



WHO WERE THE MAYAS?

By DR. M. WELLS JAKEMAN

The Itzan Society

IN THE great increase of knowledge that has come within the past hundred years, no advance has been more remarkable than that in the field of man's own past history.

The most spectacular addition to historical knowledge within this century has been that of the ancient Near Eastern beginnings, before the rise of Greece and Rome, for the unearthing of the ancient civilizations of Egypt and Babylonia has pushed back the horizon of history in these lands of the Old World by more again than all that had been previously recorded as history.

On the other hand, comparatively unheralded but just as important and interesting has been the equal extension backward of man's history in the so-called "New World" of America, through the slow but sure scientific reconstruction of the ancient civilizations of Mexico, Central America, and Peru.

In recent years this less-publicized work of historians and archaeologists in the early history of our own hemisphere has taken on a sudden and rapidly growing impetus. Time-honored theories of the origins of these ancient New World civilizations are being swiftly overthrown, and the entire perspective of their history revolutionized.

What has been the cause of this great upheaval in pre-Columbian American research? The answer to this question involves the consideration of a series of most surprising discoveries, and the perplexing problems which they have in turn produced.

AT THE beginning of the past hundred years, the history of America was thought by most Europeans and their colonists in that land as having commenced only with its discovery by the Europeans themselves a mere three and a half centuries previously. It was believed generally that nothing of importance had ever happened in the New World prior to this event at all worthy of distinction as "history." Moreover, the native inhabitants of the land were supposedly mere "Indians" or "red savages," without exception, and hence destitute of

Time-honored theories of the origins of these ancient New World civilizations are being swiftly overthrown



the higher art of writing, the essential accomplishment of civilization for recording the events of history.

True, a few informed persons spoke of the Aztecs and the Incas as great Indian nations conquered by the European invaders of Mexico and Peru. But even these famous peoples were dismissed as only partly civilized, at most, and as having had only a few decades or centuries of recorded history.

But strange rumors began to circulate at this time concerning the discovery of the remains of a great antique civilization which had flourished in the New World even long before the Aztecs and Incas, now buried under the tropical forests of "Middle America," the region of southern Mexico and northern Central America. Only a few years previously a report had been published of the finding of the ruins of a stone city near the little village of Palenque, which for size and utter

magnificence was as completely "un-Indian" as Oriental Babylon itself.

Even more recently, people began to talk of a remarkable work called the "Book of Mormon," which was also said to contain an account of an early civilization of America more ancient than that of the Aztecs and Incas, whose builders had come originally in ships from western Asia, had a written language, and possessed at one period in their history a perfect knowledge of the Christian religion!

Still more interest was aroused by the publication some years later of the narrative of a Yankee traveler in Central America, John L. Stephens, who described in exciting language the great ruined cities which he had visited in that country. Their condition, he reported, clearly bespoke an antiquity which far surpassed that of the Aztec and Inca remains. Moreover, many of the monuments were covered with



THE RUINS OF PALENQUE, MEXICO
Time and the jungle enshroud an ancient Maya city.
Courtesy San Diego Museum.

hieroglyphic writings, indicating that their builders were a literate people and must have therefore possessed a true written history!

The sensational news brought back by Stephens soon gave rise to many speculations as to the origin and identity of the ancient people who had been capable of producing such an advanced civilization in pre-European America. Unfortunately, their own story was sealed in the unreadable hieroglyphs of their writings. Certainly they were not "Indians," in the usual disparaging sense of that term, for the material and artistic achievements of their civilization were far beyond the poor cultural possessions of the Indian tribes, and disclosed few definite resemblances to them. But they also seemed just as foreign to anything known at that time in Old World history. This, then, presented a strange enigma. What could have been the origin or identity of these people if their civilization was derived from neither Indian America itself nor the Old World, at least as then known?

AFTER many years of speculation, it was finally decided that perhaps the best way of solving the mystery of these ancient civilized Americans would be a more careful or scientific examination of their remarkable civilization itself. Accordingly, before the end of the nineteenth century, many explorers and archaeologists began to follow the trail of Stephens into the Central American wilderness, for the discovery of more ruins of the civilization and their study by scientific methods. Since then, over two hundred stone cities have been found and charted, in Yucatan, Guatemala, Honduras, and southern Mexico

(see accompanying map). Many more have been uncovered in other parts of Middle America as having had ethnic or cultural connections with them, amounting at present to over four thousand sites—more, in fact, than the total number in all the ancient Greek world! Some of the central cities proved to be of such great size that they must have had populations ranging well into hundreds of thousands. Altogether, they comprised probably the most populous and flourishing empire of its time and area in all the world.

The highly advanced and complex nature of this great antique civilization of America as revealed by these ruined cities has been thoroughly detailed in the numerous publications of recent years. We need mention here only some of its more surprising and spectacular features, such as the lofty stepped pyramids, the temples and many-chambered palaces, the towers, theatres, observatories, colonnades, baths, fortifications and ball stadia, the thrones and arched gateways, the cement-paved roads, bridges and aqueducts, the statues of rulers and emblems of priesthood and caste, the widespread grain and cotton plantations, orchards and gardens, the universal monetary system and land and sea trade, the rich textiles and ceramics, the sculptures and mural paintings, the varied metal work, the delicate wood-carvings, jewelry and mosaics, the hieroglyphic writings and paper books, and the pure scientific achievements in mathematics and astronomy.

As now generally known, this

great classical civilization of pre-Columbian America has been called for convenience the "Maya" (see "Let's Say It Correctly," *January Era*, p. 64), because that is the name of the people who were still living in some of its cities when the Europeans came. By extension, its builders, the ancestors of these people, have been also given this name by the archaeologists. But whether this was also their original historical name remains to be seen.

Despite this extensive archaeological investigation, however, the problem of the origin and identity of the "Maya" people and of the sources of their amazing civilization has remained unsolved down to the present day. The great separation between the advanced Maya culture, for example, and the other cultures of pre-Columbian America is still as unbridgeable as ever. The borders of the Maya area, demarcating it from the different and less advanced cultures roundabout, is becoming even more sharply defined with each new discovery.

Even more puzzling is the location itself of this vigorous civilization in the climatically unfavorable lowlands of Middle America, a region of enervating tropical heat, excessive rainfall and scourging diseases—just such an environment, in other words, as is generally considered to exert a retarding rather than a stimulating influence on a people and culture. And yet this was the very region of the peak-development of pre-Columbian American civilization! Who were the Mayas, or what could have been their physical, mental, and spiritual resources, that enabled them to build or maintain such a high civilization in so hostile an environment?

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IN spite of her most earnest efforts, Rhea could not keep her mind on the lecture. She supposed that the flora and fauna of Borneo were indeed most interesting, as the professor had assured his audience in the beginning of his talk, but instead of the wild animal and plant life of that remote country, visions of Mrs. Harding Marlowe kept dancing through her mind: Mrs. Marlowe sitting at the piano playing and singing what was supposed to be a little French song, but was mostly a series of la, la, la's, and Mrs. Marlowe surrounded by Roger and Gerald and Bill while she kept them in gales of laughter with her amusing stories—especially Bill. Or was it because it was only Bill that mattered? Rhea decided that perhaps it was.

It must be marvelous, she thought, to live in a lovely home as Janet Marlowe did, all modernistic with striking white backgrounds and startling new furniture effects. It must be rather thrilling, when one's mother was introduced, to have the boy friends gasp and say, "Go on—stop kidding. You mean your sister, don't you?"

Until September of the present year it hadn't been of any particular consequence, but at that time the university had opened for the fall term bringing, among the usual quota of students, Bill Jarvis, who was so totally different, in Rhea's eyes, that things previously of no importance were tremendously important now—things like a new, blue, dotted veil to match the blue felt hat, and a charming home in which to entertain. For Bill had been promptly adopted by the "crowd" and it was her turn to have them come to her home for refreshments after tonight's lecture.

There was a little panicky feeling about her heart as the hands on her watch crept nearer to closing time. Not that hers wasn't a very "comfy," liveable home, but there were thousands exactly like it in the country, all including an over-stuffed set, an upright piano, a small table, a bookcase and three floor lamps. It was just her luck that the crowd should come to her place right after going to Janet's inviting home.

She must, she decided, be very gay and charming in order to take the minds of her friends off the deficiencies of her home. It would be grand if she could also be witty. But wit, alas, did not come at one's call.

Speaking of the way to the heart and other things, here is a story concerning

THE IMPORTANCE

By FLORENCE STRONG



THE professor finished with the flora and fauna of Borneo, and the audience arose to leave. Outside, the "crowd" gathered together and followed in the wake of Roger's. "Come on, gang, here's the pavement that leads to the Hunt domicile. I've been famished for two hours and I know that Mother Hunt has a stack of something ready for me."

"Mother Hunt!" thought Rhea, with a slight feeling of resentment. He wouldn't have dreamed of calling Mrs. Marlowe "Mother," and the fact that he had known the Hunt family most of his life wouldn't account for it, either. She knew that if he had met her mother only yesterday it would have been just the same; he would probably have turned up today using the same familiar term.

"I hope she has two stacks, one

for you and one for the rest of us," said Marge Andrews.

"Stacks," thought Rhea with an inward groan. Nothing could more fittingly describe the man-sized sandwiches that would be burdening the platters on the dining-room table. She wished that she had thought of it earlier and made the sandwiches herself before going to the lecture. Then there might have been dainty little open-faced bits with fancy decorations of olives and chopped parsley, just as clever as Mrs. Marlowe had served. But it was too late this time, and brooding on the matter wouldn't add to that air of gaiety and charm she had decided to use in abundance; so she held her head high and entered into the careless banter of her guests as they walked along.

Ten-year-old Marvin greeted them at the door—a blow that Rhea

OF SANDWICHES



hadn't anticipated. She had supposed that he would be in bed, since it was well past his bedtime.

"Mom said that I could stay up and see the company," he shouted in his loudest tones. "And I'm going to get some of the eats, too," he added, all too unnecessarily.

"Then I'd better get a head start on you," said Roger quickly, "because I'll bet you carry a first-class appetite around."

"I'll say I do," Marvin agreed with a grin. "Shall we have a race to see who can eat the most sandwiches?"

"Not on your life you don't," interposed Gerald. "You two aren't going to spoil the evening for the rest of us."

Rhea was glad that her father and mother came in to greet her guests just at that moment, so that the argument about food could be disposed of. She was so glad, in fact,

that she almost failed to be resentful that her mother still wore her kitchen apron and that her father was comfortably, but inelegantly, attired in felt house slippers.

ALL except Bill were well known in the household, and when he was introduced to her father, the latter pumped his hand vigorously and boomed forth, "Mighty glad to meet you, son. Just make yourself right to home." Even her mother's greeting was scarcely less hearty.

"They are the grandest folks in the world," thought Rhea, "but they certainly do lack something in the way of poise," and in her mind's eye she again visioned Mrs. Harding Marlowe as she looked when she first slipped a soft, white hand into Bill's and murmured up at him. "We're so delighted to have you here."

She took advantage of the stir

created by the introductions to whisper to Marvin, "Your neck isn't right clean. Go out and wash that spot in front."

The delicacy of the situation did not intrude upon Marvin, however, for he shouted back, "What the heck! I washed my neck good right before supper."

"Stand by your guns, my lad," Roger sang out cheerfully. "One wash is enough for our necks any day in the week."

Rhea would gladly have done something drastic to both necks under discussion, but instead she said as blandly as possible, "Would you like to sing, or play games?"

"Let's sing," said Gerald. "I believe I'm in very good voice to-night."

"Then I imagine it would be wise to play games," said Janet, "but let's take a chance. If he gets going too strong we can always stop him—or can we?"

"No one ever has yet," supplied Marge, "but we can always try once more."

"You'll regret those unkind words," said Gerald, marching over to the piano. "Come on, Rhea; let's give them, 'On the Road to Mandalay.'"

Rhea sat down at the piano while the others gathered around and joined with Gerald in singing the famous old song. She had bought several new popular numbers especially for tonight, but before she could bring them out her mother suggested, "Let's sing 'Just A Song At Twilight.' That always was my favorite."

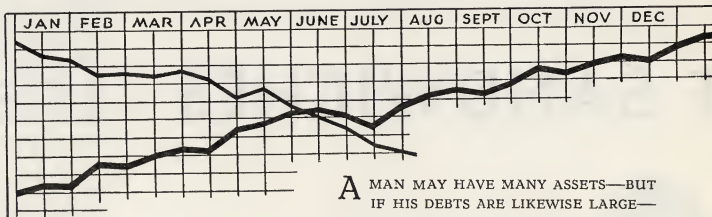
"Just A Song At Twilight," was followed by "Swanee River," and Rhea was sure, every other old-time song that was ever written. The evening had turned into the dullest that she had ever endured, and she had long since given up all hope of making anything like a favorable impression upon Bill.

At last, they had sung to their heart's content and Marvin immediately chirped up with, "Can't we eat now, Mom? I'm nearly starved."

"Of course we can," Mrs. Hunt responded quickly. "Nobody should have to sing for his supper any longer than this." She hurried off to the kitchen to return presently with stacks of the sandwiches whose appearance Rhea had been dreading, pitchers of steaming chocolate, and platters of doughnuts and apples—

(Concluded on page 116)

GETTING OUT OF DEBT



A MAN MAY HAVE MANY ASSETS—BUT
IF HIS DEBTS ARE LIKEWISE LARGE—
HIS NET WORTH MAY NOT AMOUNT TO
MUCH.

By IRA J. MARKHAM

Weber College

IN times of uncertainty, such as we are experiencing at the present time, it is a wise policy to be conservative.

The General Authorities of our Church have recommended that we "get out of debt" and "stay out of debt." Proof of our faith would be to make an honest effort to accomplish that which is recommended.

This article is primarily to assist in planning to reach this objective. It deals only with problems in connection with private or consumer debt. It is not meant to lay down principles in connection with debts incurred to build homes or to run a business or farm.

Budgeting and record-keeping are recommended to all who wish to stay out of debt. For people who are now involved in private or consumer debts that cannot be paid promptly, the following program is recommended:

1. Make a complete survey of the family resources by filling out the forms suggested in this article. Wise decisions are based on facts.

2. Begin to budget and make the budget work.

3. Work out a financial plan to accomplish your goal in the shortest possible time.

4. Cut outlays for necessities, operating expenses, and luxuries to a minimum.

5. Live the Word of Wisdom. Eliminate all expenditures for tobacco, alcoholic beverages, tea, and coffee. In some cases, two hundred dollars to two hundred fifty dollars is saved a year this way. If the sums spent for these items in Utah, as reported by President J. Reuben Clark, Jr., at the April, 1939, general Priesthood conference, were utilized to pay off burdensome debts, how much happier and healthier we would be!

6. Turn all possible amounts of income toward an orderly liquidation of debts.

7. Distribute amounts pro rata among your creditors each month. This will win their confidence in you and will help to improve and restore your credit rating.

8. Do not incur new debts while trying to pay off old accounts.

9. Try to clear off all current bills every thirty days. Never allow your accounts to run over ninety days unless you make a special arrangement with your creditors.

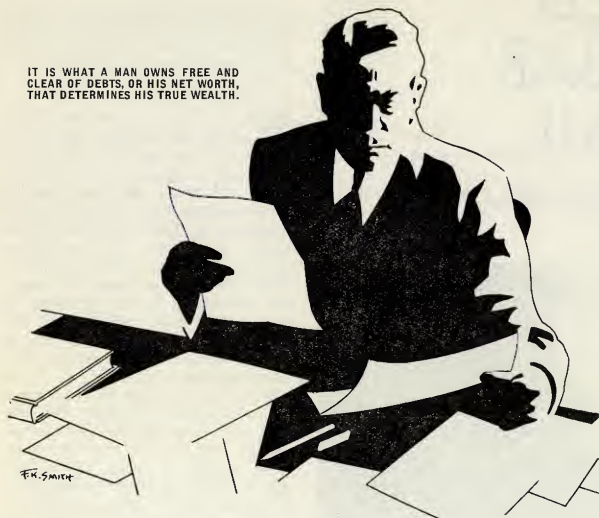
Form No. 1
STATEMENT OF ASSETS AND DEBTS

Assets Owned by the Family		Debts Owed by the Family	
Cash in checking account	\$.....	Accounts owed at stores	\$.....
Cash in savings account	.....	Amounts due on installment purchases	.....
Cash value of life insurance	.....	Loans owed to bank	.....
Stocks and bonds (market value)	.....	Loans owed to finance companies	.....
Value of automobile	.....	Loans against insurance policy	.....
Value of household equipment	.....	Mortgage on home	.....
Value of machinery and tools	.....	Chattel mortgage on livestock	.....
Value of livestock owned	.....	Mortgage on farm	.....
Value of home	.....	Other debts	.....
Value of land or other real estate owned	.....	
Other assets	.....	
Total value of assets:	\$.....	Total debts owed:	\$.....
Total present value of all assets \$.....		Less total debts owed	
		Equals net worth	

Form No. 2
STATEMENT OF INCOME AND EXPENSES FOR YEAR ENDING 19.....

Income		
Salary income	\$.....	
or		
Farm income	.....
Other income	.....
Total gross income		.....
Expenses		
Necessities		
Food	.....
Clothing	.....
Housing	.....
Other	.....
Operating Expenses		
Car fare	.....
Automobile	.....
Family	.....
Other	.....
Betterments		
Health	.....
Education	.....
Recreation	.....
Tithing	.....
Ward budget	.....
Other	.....
Total expenses		.....
		Net Income

IT IS WHAT A MAN OWNS FREE AND CLEAR OF DEBTS, OR HIS NET WORTH, THAT DETERMINES HIS TRUE WEALTH.



Form No. 3
CASH BOOK
FOR RECORDING INCOME AND EXPENSES

DATE	EXPLANATION	NECESSITIES		OPERATING		BETTERMENTS		SAVINGS	
		Income							
		Food							
		Clothing							
		Housing							
		Other							
		Automobile							
		Family							
		Fuel, Gas, Electricity							
		Other							
		Health							
		Education							
		Tuition							
		Ward Budget							
		Recreation							
		Other							
		Cash Savings							
		Life Insurance							
		Investments							
		Household Equipment							
		Other							

Form No. 4
ACHIEVEMENT RECORD
FOR MEASURING YOUR PERSONAL AND FAMILY PROGRESS

[illegible]

If you do, you are in danger of losing your credit standing, which, if lost, is extremely hard to regain.

10. If circumstances warrant, go to your local Retail Credit Association and let them help you work out a plan to fit your par-

ticular needs. They work out a pooling arrangement whereby you pool your available funds with them and they negotiate with your creditors who leave you alone and do not bother you, provided you live up to your agreement.

11. If it is absolutely necessary to scale down your debts, do it with the full co-operation of your creditors.

12. A true and honest member of the Church of Jesus Christ would not take out bankruptcy or transfer assets in such a way to avoid payment of just obligations.

AS THE first step in an effort to get out of debt or to formulate a financial plan, it is advisable to make surveys of the family resources. Form No. 1, if properly filled out, will aid you in determining your present status.

To find net worth, or what you actually own free and clear of debts, subtract total debts from total assets.

A person may possess a great many assets, but if he owes debts almost equal to the value of his assets, his total net worth is relatively small.

It is what a man owns free and clear of debts, or his net worth, that determines his true wealth.

During the depression almost all assets decreased in value without a corresponding shrinkage in fixed obligations, which has made a heavy burden to carry. This brought about a lowering of net worth. As assets increase in value and debts are paid off, the net worth increases.

The information for Form No. 2 is taken from the information compiled in Form No. 3—the Cash Book.

Total expenses subtracted from total gross income equals net income or the amount you have made free and clear of all expenses for any particular year.

A comparative record of income and expenses for previous years together with a conservative estimate of possible income for future years is of assistance in helping you to formulate a financial policy to accomplish the goals you wish to attain. What income you make is not as important as how you save or spend that income to provide the greatest personal progress for you and your family.

You need not incur needless expense in purchasing expensive budget records. A very efficient budget record can be created by ruling Forms Nos. 3 and 4 in a durable loose-leaf note book. The children of the family attending school could assume this duty.

This is merely a sample form. A more detailed form can be made out to fit the individual needs of each family. The form for a city worker would necessarily have to be different from that for a person on a farm.

(Concluded on page 115)

OLD KAIBAB TRAIL

By PEARL UDALL NELSON



ROAD THROUGH KAIBAB FOREST.

*A backward look at those who traveled
by faith and moved all obstacles
before them*

FEBRUARY 22, 1938. In loneliness today I travel over the "Old Trail." From my corner in the overland bus I have watched the dawn creep through the winter sky, and now the sun is glistening on a field of snow in which pines unnumbered keep their silent watch. Would that these old, old trees might break their silence and tell me of another day long years ago when my youthful parents came this way—mother holding me in her arms, father driving a four-horse team as their covered wagon jolted mercilessly toward a great southland awaiting the touch of Mormon pioneers. How different the way of traveling now and then!

A DESOLATE COUNTRY

On their first journey over you, Old Trail, my parents, David K. and Luella Stewart Udall, were going to Arizona on a mission for their Church. You led them away from home and dear ones in their beloved

Utah. You led them over rugged mountains to the turbulent Colorado, which they crossed in a ferryboat that was none too safe. From the river they journeyed weeks through seemingly endless miles of desolate country, a country of roaming Indians and prairie dogs and howling coyotes; a country so sparingly watered that often it was necessary to carry water in barrels for themselves and their animals. At best much of the water was not drinkable until after the mud in it had settled, the "wiggles" had been strained out, and the water had been boiled.

As they came your way, Old Trail, did you hear them talk of St. Johns, a faraway Mexican village on the banks of the Little Colorado in northeastern Arizona? That forbidding place in Apache county was their destination and in it they were to make their home. Before leaving Utah in September, 1880, Father had been called and was set apart

as a bishop to preside over a new ward to be composed of about fifty Latter-day Saint families already living in and near St. Johns.

"THE WASTE PLACES OF ZION"

WHILE the bus rolls on, I am thinking of the sacrifices made by my parents and other Mormon families who pioneered in Arizona. Why did those men and women leave relatives and friends and good prospects in Utah to make their homes in a new and uninviting country? There is only one answer: They did it not for gain, nor fame, nor adventure, but in devotion to a cause. In their veins flowed the blood of Mormon pioneers whose special mission was to redeem the "waste places of Zion."

Faith in the cause of redeeming Zion was innate in Father. He was born in St. Louis in 1851, where his parents paused on their way to Utah. Before his birth his mother was ill almost to death during eleven weeks on a sailing vessel en route from England to New Orleans. When she became so thin that her wedding ring slipped from her finger into the sea, she and grandfather still rejoiced that they were on their way to "Zion." They settled in Nephi, where, as a boy, father did a man's work in helping to build the town and reclaim the country near Mount Nebo.

In his early twenties he filled a mission to England. His missionary experience, his early training, his inborn faith prepared him to accept his call to go to Arizona. Step by step, valiant, dainty Mother had been prepared to help him in his task. In honor they could not have refused their call, and so it was with hundreds of faithful families who traveled your way, Old Trail, to take part in the Mormon settlement of Arizona.

DIFFICULTIES AT ST. JOHNS

VERY soon after Father's first trip he retraced his steps to Utah, for on reaching St. Johns he found the colonists in a difficult situation, one which could not be handled locally and which he decided should be reported in person to the President of the Church. This difficulty had developed in connection with the purchase of St. Johns. In the fall of 1879, Ammon M. Tenney, upon the advice of Apostle Wilford Woodruff, had bargained for land and water for the colonists. The bill of sale reads that the debt incurred was to be paid "one year from date

DAVID KING UDALL served his Church as a missionary in England, two years; two years as president of the first Young Men's Mutual Improvement Association in Nephi and as bishop's counselor; two years as home missionary and Sunday School worker in Kanab; seven years bishop of St. Johns ward; president of St. Johns Stake, thirty-five years; president of the Arizona Temple, seven years; patriarch, sixteen years. (Seven years of this time were contemporaneous with his temple presidency). He served one term in the Territorial Legislature of Arizona. His vocation was farming; also for forty years he was a United States mail contractor, and thus through his efforts the towns in Apache County were kept in daily communication with the railroad, sixty-five miles away.

His children number fourteen, eleven of whom, four daughters and seven sons, are living. His living grandchildren number sixty-one and his great-grandchildren twelve. His wife, Ida Frances Hunt, died April 25, 1915. His wife, Eliza Luella Stewart, died May 29, 1937. His death occurred February 18, 1938.

As a pioneer leader, he led not in spiritual matters only, but in the building of towns, roads, bridges, and irrigation systems; in helping to establish schools, stores, flour and sawmills, a newspaper, a telephone line, and an electric plant. Though his life was filled with successful public service, he believed with all his heart and so taught his children that in their lives alone would be found his own life's truest measure.

with seven hundred and fifty head of American cows." Without seeing the end from the beginning the purchase had been made because it seemed to be the best way to meet the bitter anti-Mormon spirit encountered by the settlers.

Apostle Woodruff and the colonists felt that the Lord would open

the way to pay the debt, and He did. Part of the obligation had been met during the year, though the season had been so unproductive that the people had lived for months mostly on parched barley bread, the barley having come from the Saints living in the United Order in Sunset farther down the river. By September, 1880, the colonists had neither cows nor cash sufficient to meet the remainder of the obligation. Father went to Salt Lake City and laid the matter before President John Taylor, who authorized a loan to the St. Johns ward of four hundred and fifty head of cows from the Church's Canaan herd then ranging near Kanab and Pipe Springs.

HISTORIC JOURNEYS

OLD TRAIL, you may recall that in December, 1880, Father and his companions, Andrew S. Gibbons, a



ELIZA LUELLE STEWART UDALL
BEFORE HER DEATH IN 1937.

pioneer of 1847, young James Ramsey, and a non-Mormon lad started to Arizona with that big herd of range cattle, wild and difficult to drive. The trip of six weeks was made in the coldest winter on record. With their herd they crossed the Colorado on the ice, the only time, it is said, that the river has been known to freeze over so completely. On the entire trip they encountered blizzards and deep snow, but finally reached St. Johns and paid the debt with the herd almost intact.

Again in May, 1882, our covered wagon passed over you and on a very unusual journey. Father and Mother and their child, accompanied by a sweet, intelligent girl, journeyed from Arizona to the St.



DAVID KING UDALL BEFORE
HIS DEATH IN 1938.

George Temple in Southern Utah. In the Temple, with Mother's consent, and in her presence, the young woman, Ida Frances Hunt, became my father's plural wife. She too, came from pioneer stock and fitted into Father's family pattern.

If you spoke to me this morning, Old Trail, what would you tell me of the quiet, wordless hours, and of plans, fears, and hopes discussed by our little family as it jogged slowly back to Arizona? You are silent, but you must know that Father's eleven children, now in our maturity, are grateful for the faith and courage that made possible our family group as it is today.

WITH ADVENT OF THE AUTO

DURING covered wagon days, Old Trail, our family traveled your rough and winding way many times. Finally the automobile came, the river was bridged, and good roads were built. Blithely we traversed you in modern luxury, in one day covering the distance between St. Johns and Salt Lake City. Those magic trips were wonders of delight to our ever-youthful parents. The dedication of the Grand Canyon Bridge in June, 1929, provided the greatest thrill of all when a multitude of Arizona pioneers and their descendants met at the "River" to live again the old days and contrast them with the miracles of the new.

Yes, in loneliness today I travel over you, Old Trail. My heart is unspeakably sad as the bus wheels crunch the snow, for in mortal life, my father will not pass your way again. But a little while ago, in the

(Concluded on page 114)



IDA FRANCES HUNT UDALL,
WHO DIED IN 1915.

THE COMMON SOURCE OF

III. BAPTISM

An Ordinance of Initiation, Rebirth, and Regeneration

(Continued)

BY

MILTON R. HUNTER, Ph.D.

Assistant, L. D. S. Institute of
Religion, Logan, Utah

BAPTISM as practised in New Testament days was a simple rite unaccompanied by elaborate ceremonialism. Gradually additional practices crept into the Christian ordinance so that by the third century an elaborate ritual had developed. At that time the Catholic baptismal ceremony began with the formal renunciation of Satan. Then official exorcisers indulged in "menacing and formidable shouts and declamations" in order to drive out the demons or evil spirits with which the candidates were supposed to be afflicted.²¹ This was followed by a "three-fold immersion. On coming from the fount, the newly baptized tasted a mixture of milk and honey, in symbolism of their condition as new-born babies in Christ. To that succeeded anointing with oil," designation with the cross, and the use of salt.²² The initiates "returned home, adorned with crowns, and arrayed in white garments, as sacred emblems; the former, of their victory over sin and the world; the latter, of their inward purity and innocence."²³

The baptism of converts was attended to only twice a year at stated times following a long period of trial and preparation,²⁴ in contrast with the early method of baptizing neophytes almost immediately after their confessing faith in Jesus and showing signs of repentance.²⁵

The early Christians did not baptize babies. The Gospel plan as established by Jesus and as practiced during the Apostolic age provided initiatory rites only for those who were "accountable and capable of committing sin."²⁶ Dr. Walker maintains that "till past the middle of the second century, they [who received this ordinance] were those of years of discretion. The first mention of infant baptism, an obscure one, was about 185 A.D. by Irenaeus."²⁷ Tertullian, another Christian writer (160-220 A.D.), however, spoke distinctly of the matter, strongly condemning the baptism of babies. He felt that it

would be best to delay the performance of this rite until character was formed. Two or three hundred years later the baptism of children became the general practice in the Catholic church. This practice became confirmed by decrees of the Christian "councils of Olmutz (1318 A.D., canon 19) and Salamaca (1335 A.D., canon 6)."²⁸

The complete ritual connected with initiation into the Christian church was constructed for adults and not for children; so when infant baptism was adopted by Catholics, the custom of having sponsors or godparents for the children evolved. One duty of the godparents was to promise for the children those things which the children would promise for themselves if they had sufficient understanding.

In Apostolic days only those holding the Priesthood did the baptizing, but this practice was finally supplanted by one which permitted any church member who had received initiation to perform the ordinance in case of necessity.

In its altered form, after the many changes had come into Christian baptism, the Catholic church offered three kinds of baptism—that "of water, of desire, and of blood"—two of them unheard of in New Testament literature.

Whence came all of these changes from the true order of baptism as established by Jesus Christ? What was the intellectual and social heritage of these thousands of proselytes who came into the Christian church during the first four centuries A.D., which brought about this apostasy?

The complete answer to these questions can be found only in a study of all the religions and philosophies that contributed to the complex religious pattern of the Mediterranean world in which Christianity was planted. This is a gigantic task as the world at that time was literally filled with pagan philosophies and religions—principally those known as Mystery Religions.²⁹ In the words of Willoughby:

Broadly speaking, the religious situation in the Graeco-Roman world was as varied and complex and syncretistic as Mediterranean society itself was at this period. All people included as citizens or provincials within the limits of the empire and all previous ages of religious experience in the Mediterranean area made some characteristic contribution to the religious life of Roman times.³⁰

Never was the world more completely given over to religious syncretism—that is, mixing of religious beliefs—than during the early Christian era. Many peoples had been brought together and their cultures intermingled and fused.³¹

Probably at no time in history have all classes of people been more interested in finding God and salvation than during the early Christian centuries. In speaking of this era, Samuel Dill said that "the world was in the throes of a religious revolution and eagerly in quest of some fresh vision of the divine, from whatever quarter it might dawn."³² Christianity and pagan religions from the Orient—the land of "fascinating mystery"—came into the West to offer their contributions to the Greek and Latin salvation seekers, and the Greek Mysteries received increased impetus.

During this period of intensified religious feeling, thousands of pagans became followers of Jesus.

²¹John L. Mosheim, *Ecclesiastical History*, I, 261.

²²Williston Walker, *A History of the Christian Church*, 96; Porphyry, *De Antro Nympharum*, 15.

²³Mosheim; *op. cit.*, 262.

²⁴*Ibid.*, 261.

²⁵Acts 2:37-41; 8:26-39; 10:47-48.

²⁶Book of Mormon, Moroni 8:1-30; Mosiah 3:16-20;

15:25; Arthur C. McGiffert, *The Apostolic Age*, 543.

²⁷Walker, *op. cit.*, 95-96.

²⁸James L. Barker, "The Protestors of Christendom," *Improvement Era*, XLI (Salt Lake City, April, 1938), 219.

²⁹Adolf Deissmann, *Lights from the Ancient East*, 285.

³⁰Harold Willoughby, *Pagan Regeneration*, 9.

³¹*Ibid.*, 33; Samuel Angus, *The Mystery Religions and Christianity*, 19, 37.

³²Samuel Dill, *Roman Society from Nero to Marcus Aurelius*, 22.

RELIGIOUS TRUTH

Especially after 392 A.D. (the date at which Christianity became the only legal religion of the Roman Empire), tens of thousands of former pagans flocked into the Catholic church. They brought with them many of their theistic rituals, beliefs, and practices. Thus Catholicism of the fifth century was the product of many streams of thought—Jewish, pagan, and Christian. Its principles, ordinances, and practices differed vitally from the true Gospel. An apostasy from the plan of salvation as established by Jesus had taken place.

Two facts of great importance can be observed in a study of the religions of the Mediterranean world during the early centuries A.D. First, much of the "golden thread" of truth—greatly altered—persisted in the pagan religion of the pagans from bygone days when their ancestors were followers of the divinely revealed Gospel principles. Second, the pagan religions affected Christianity immensely, bringing about what writers have termed the "Great Apostasy."

For the purpose of throwing light on the alterations of the Christian doctrine of baptism, a brief presentation of the various pagan concepts of this rite which contributed to the religious complex of the Roman Empire is given here. Such a study reveals the fact that every change of importance made in Christian baptism during the first four centuries A.D. can be found as a prominent practice in one or another of the pagan religions that were contemporaries of early Christianity.

The worshipers of Demeter and Persephone in the Eleusinian Mysteries baptized their candidates both by immersion and sprinkling. At stated times, only once or twice each year, proselytes were initiated. This practice came into Christendom. In this pagan religion, the immersion always took place in the sea, as salt waves were believed to possess a greater cleansing virtue than fresh water. "Sea waves wash away all sin," said Euripides (480-406 B.C.). Little pigs were also cleansed by immersion preparatory for being sacrificed. Then the blood from these animals was sprinkled on each of the initiates, an act closely resembling an ancient Hebrew re-



HAWAIIAN TEMPLE AT NIGHT

ligious custom.⁴² The Bible states that "Moses took the blood [of sacrificial animals] and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all the words."⁴³

The "golden thread" of religion maintained itself in this pagan cult in such a proportion that Tertullian (160-220 A.D.), a Christian, wrote:

At the Eleusinian Mysteries men are baptized and they assume that the effect of this is their regeneration and the remission of the penalties due to their perjuries.⁴⁴

Therefore, it is evident that not only did these pagan religions affect Christianity, but Gospel teachings from earlier ages had left their imprint on paganism.

As early as the fifth century B. C. and on through the early Christian era, the pagan worshipers in the Orphic cult "wore garments of pure white" after being baptized, symbolical of a new birth. The following statement in the writings of Euripides is indicative of this practice: "Robed in pure white I have born me clean from man's vile birth and coffined clay."⁴⁵ By the beginning of the third century A. D., the worshipers of Jesus had adopted this pagan practice of dressing the newly-baptized devotees in white clothing symbolical of "inward purity and innocence"—of a regeneration and spiritual rebirth.⁴⁶

Mithraism entered Rome 63 B. C. and in a little over one hundred years spread from one end of the empire to the other. It maintained itself for three centuries as the most

powerful religion of the Roman world. Beginning many years before Christ and continuing throughout the early Christian centuries, worshipers of this Persian god baptized their proselytes. The mode used was either sprinkling with holy water or complete immersion.⁴⁷ Early in Christian history immersion was the only acceptable mode of baptism, but later both immersion and sprinkling were used. Even today in the Catholic church either method of baptizing is acceptable, but sprinkling is preferable.⁴⁸

Dr. Willoughby concluded that:

Mithraic baptism, like the later Christian rite, promised purification from guilt and the washing away of sins. Christian Fathers noted the similarity and were quick to charge the devil with plagiarism at this point.⁴⁹

In the words of Tertullian:

The Devil, whose business is to pervert the truth, mimics the exact circumstances of the divine sacraments in the mysteries of idols. He himself baptizes some, that is to say, his believers and followers; he promises forgiveness of sins in the sacred fount, and thus initiates them into the religion of Mithra.⁵⁰

A more probable reason for the marked resemblance in the Mithraic and the Christian concept of baptism than that offered by Tertullian is that Mithraism had retained from earlier times many of the threads of Gospel truths stemming from the original common source.

A distinctly pagan practice that came into Christianity during the early centuries was the feeding of the baptized worshipers on a diet of "milk mingled with honey."⁵¹ This

(Continued on page 114)

⁴²Willoughby, op. cit., 45.

⁴³Exodus 24:5-8.

⁴⁴Tertullian, *De Baptismo*, 5.

⁴⁵Euripides, *Fragments*, 475; Willoughby, op. cit., 102-103.

⁴⁶Mosheim, op. cit., 262.

⁴⁷Francis Comant, *Textes et Monuments*, II, 523 ff.

⁴⁸James Cardinal Gibbons, *The Faith of Our Fathers*, 277-279.

⁴⁹Willoughby, op. cit., 160.

⁵⁰Tertullian, *De Praescriptione Haereticorum*, 40.

⁵¹Willoughby, op. cit., 159-161.

COMMISSION

W

ILL SHEPPARD often wondered how Con Kelleher did it. He couldn't understand how Con, no better salesman than the rest of the group, had shot up to the top lately, while he himself had remained half-way to the bottom. Besides this, Con seemed to have so little need for extra money—except for having a good time in general—while he himself had so pressing a need to make good—to make real money for Grace's sake. He had promised himself to be ready by spring to marry.

Selling automobiles is no sinecure. Still, Con Kelleher had done it, while Will Sheppard had not. That fact was a stern reality. It stood out too sternly. It kept Will guessing. Not that he bore any ill-will whatever toward young Kelleher. On the other hand, despite a wide gap in personalities, Con seemed to like him; liked him, perhaps, for qualities he lacked himself.

Just this morning Kelleher asked Will out to lunch with him. Now they sat opposite each other at a side table. "I've been thinking," began Kelleher, "if I couldn't help you a bit. I know you've got what it takes. I know you're steady. Sure. And you need the money, don't you?"

Will Sheppard's round, boyish face brightened up instantly. Did he need the money? By rare tact he had kept quiet around the office the matter of his expected marriage. So he said simply: "You ought to know I do. With Mother and the home and everything on the up and up except commissions—well, I don't need to tell you."

Con Kelleher lived at home too. It had been whispered he was the son of a too-indulgent father. Dances, parties, and pleasure trips over week-ends evidently ate up even the high commission checks he had been drawing. To keep himself going places—that had been his driving purpose.

When the soup had been served, he leaned over to Will and lowered his voice as he spoke: "I'm here to put you next to a good thing. Will, I've decided to give you a tip. Hot stuff! A tip to bring you easy money. Yes, easy—" he winked a cautious eye, "easy, if you work it right—if you know how to keep mum. You see what I've cashed in

A SHORT STORY OF TWO MEN—
A DEAL AND A DECISION.



BY

FRANCIS S. POUNDS

lately. Go along with me and you can do it—do it one better, maybe."

Will Sheppard's brown eyes shone at the new prospects. If Con was on the level; if he would do what he said, why then—

"It's like this," Kelleher continued; "I've got a lot more prospects than I can ever see—dandies! Why not hand a few to you, eh? I line 'em up; you sell 'em. How do you sell them? Well, same as I do." He lowered his voice still more. "It's against the old man's orders. I know that, but what of it? Nobody loses. You split the commission—see? Split it with the prospect—no, I mean, you take half and split the other half with the prospect and me. Anything wrong with that?"

Sheppard said nothing for a moment. He could feel queer prickles running up and over his warm body. His anxious eyes met Kelleher's in a sort of stare. Then he asked: "Isn't it a little off-color? Somehow I've never—never thought I could do it—you know what I mean—take advantage."

"Forget it!" ventured Kelleher. "That's all phoney. Nobody knows; nobody cares. Who loses? And you take the winnings. Get me? Listen; I've got a new prospect to begin with." He pulled a slip from his note-book. "Mr. Gregg. That's his name. General Manager and Purchasing Agent. The Elite Laundry. I hear—I don't know yet—he ought to stand for a split. Anyway, you can feel him out. Either way'll do. Try Gregg to begin with. The Elite—they're in the market, heavy; new trucks. Run over there this afternoon, you could. Think of it, big stuff—trucks, fifty per, and we'll split on it!"

Something cracked in Will's head. A faint feeling, a sickish qualm at his stomach—something rocked him

over. Before he had time to check up on himself, time to reconsider, Kelleher extended the slip. Sheppard accepted it, fixed his gaze on the prospect's name, repeated it twice out loud: "Mr. Gregg. Mr. George Gregg."

Young Kelleher spoke up quickly. "All right then, old scout! You'll see him. You'll sell him. And let me know tonight. I'll turn up at the office. If this one clicks, boy—well, this is just a try out. Get me?"

With a shy discomfiture, Will bade Kelleher goodbye and hurried down to the parking place. He would have ample time, he thought, to drive over to the other end of the city to see this promising prospect.

GRACE's ardent wish, and his own—the new house, the brand new furniture, the attractive rugs he had already examined, the electrical equipment patterned for his precious wife's ease and comfort, the model kitchen in green and black—every plan he and his sweetheart had dreamed of, all at once seemed possible of realization. Thus he permitted himself to be carried away in thought as he drove over to the Elite Laundry Company.

The girl in the outside office took his card. Mr. Gregg would see him next. With scarcely a minute for decision or indecision, he had begun the interview. The Empire truck met the general manager's needs. It sold itself—almost. An order for ten. Then came the matter of a settlement. At this point, Mr. Gregg cleared his throat. "Ahem, Mr.—er—Sheppard," he began. "Understand you draw down a pretty neat commission on a deal like this. Yes? Quite a satisfactory sale, we'll say, ten trucks at one call. Quite a nice check I'm to hand your firm directly." He scratched the dome of his bald head. "Now, what do you say, my boy—what do you say to a little division of profits? I'll leave it to you, more or less, Sheppard." He grinned. "No split, no order. Your commission—you know about that better than I do. Suppose we divide it. Suppose we come to terms. Nothing written—not a word. Just a verbal agreement between you and me, eh? It's being done right along, isn't it?"

"No split, no order." . . . Will Sheppard failed to remember at the



"I'M HERE TO PUT YOU NEXT TO A GOOD THING. WILL I'VE DECIDED TO GIVE YOU A TIP. HOT STUFF! A TIP TO BRING YOU EASY MONEY."

moment how far back it must have been since he first heard the words that now whispered themselves in his ear—not the words of Mr. George Gregg. Ten years ago his never-to-be-forgotten father had been taken away from him. . . . Yet the words rang out as if newly spoken in the dead silence following the general manager's last sentence. It was his father's voice—he could never mistake it: "Value your reputation, my son. Avoid a black mark on your record. Put principle above everything."

All the teaching of his youth, all the training of his early manhood, all his parent's hope for him, became integrated in an instant. He had kept a clean record. Something within himself had provided a safe journey so far; something had given him guidance. It always did, if one would only listen!

Then he could hear his own voice breaking the silence. In a calm tone, in a manner free of pride, devoid of arrogance, he said: "I'm sorry, Mr. Gregg. What you ask has been done—done often, I dare say. Even so, I must refuse your offer. I—I'm sorry; I can't. If you'll excuse me now, I'll be going."

On the drive back to the office Will did some tall thinking. Had he been a craven, "a afraid cat," too

scrupulous to take the pickings? Had he let the best chance in six months slip out of his fingers? What would Kelleher say? Would Grace grow tired of delays and turn him down altogether? . . . Fear-driven thoughts

A PRAYER

By Mirla Greenwood Thayne

God give me faith—all else will follow course.
Give me the heart that hopes when skies are gray;
Give me the eyes that smile along life's way;
Give me the soul that whispers, "Do not fear;
"God, though unseen by mortals, still is near."
If when the path is dark I cannot see,
Open my eyes, and light the way for me.
If from my lips come prayers that seem unheard,
Give me the strength to make "Thy will" my word.

What if I had to bear my pain alone,
Could not unto Thee make my sorrows known,
Had not the sweet assurance of Thy care
Braving me onward—on to do and dare?
Just as a flower secluded from the sun
Gives up life's race before it's scarce begun,
Without the knowledge of Thy guiding grace
I would not even dare to start the race.
God, give me faith—all else will follow course.

—reactions to taut nerves! Well, he still felt worthy of his job. He would just have to keep on plugging harder than ever.

A traffic jam delayed him. When he reached the office an hour later, the crowd had gathered around for the day's closing. Men he had come to know intimately—his fellow workers—sat about the salesmen's quarters, chatting. He stood aside. Now and then their voices muffled to a whisper. He sat down quietly and listened. "Dropped," he heard first. "Yes, the old man let him go." From another direction: "He thought he could put it over—splitting. He didn't!"

Then Will looked here and there about the expansive office; he studied the heads showing over chair-backs; he peered into corners. Con was not present. Young Kelleher was missing. . . .

Will reached for his hat. As he turned in his report at the cage, Maisie handed him a sealed note. In the hallway, standing in the light at the elevators, he broke it open. It was written in the old man's familiar scrawl: "I had to go early tonight. Before I left, an order came in from the Elite Company. A Mr. George Gregg speaking. Ten Empires. He said you handled it. Commission yours—"

BIG BOY

By LEON V. ALMIRALL

A lion hunt is a man's game—out where the strong and the wise survive

THE tawny, long-bodied, smooth-moving denizen of the timber halted his slinking, pussy-footed stride. The cruel yellow eyes in his feline, whiskered face glistened; the black-haired tip of his tail twitched nervously. Two does, a yearling, and a buck had left their tell-tale tracks in the soft dirt of the mountain-side as they daintily trod their way towards the lower country.

While the lion didn't know what variety of the antlered tribe had passed on their way, his keen nose told him, with unerring accuracy, deer had passed. He struck his blunt scent-getter into the sharp hoof-prints, sniffed, raised his head, and winded the slight current of air which ran softly through the aspens.

A bit soon for deer to be moving down from the high and secluded country, but all signs pointed to an early winter. The fringe of ice, which every morning rimmed round the tiny blue sparkle of mountain lakes, grew daily in scope and thickness. Soon the sparkle would be turned to hard and black scowling surfaces. No longer would the velvety touch of the black-tail's silky muzzles wrinkle their surfaces. The gold of the aspen leaves against the sombre pines had begun to resemble a dirty brown, and with every whisper of a breeze fluttered helplessly to the ground, there to mingle with the dry needles of the guardian-like pines.

So now, as always, Big Boy followed the migrating deer down where the grass stayed green a little longer, and where always in the gulches water would trickle to quench thirsty browsers.

IT WAS Big Boy's depredations in this lower country, where he'd evidently developed a taste for

meat, which took me once more out after lion with Old Pop Nelson of the Devil's Head country, some twenty-five miles away from my own ranch.

I'll skip the story of my climb up the side-winding mountain road to where Pop's little log cabin nestled under some sheltering tall pines in the upper end of a timothy meadow. "Lizzie" chugged me safely up to his door, where I unloaded, and again became his eager guest. Already, in this country, where the winter had dumped on the distantly high peaks a thin skiff of her white goods, one could feel the swift touch of icy breath wafted down by frequent gusts.

"Howdy, boy," drawled Pop, for although I'm well past the boy-age, Pop meant by comparison. Straight as the straightest of those pines which rose majestically all around

PERCHED ON A STOUT LIMB WAS ONE OF THE BIGGEST MOUNTAIN LIONS I HAD EVER SEEN.



THE END OF A KILLER. A DEER KILLED BY LION IS IN THE FOREGROUND.

us, with only a slight gleam of silver showing in his black hair, and eyes as blue as any of the mountain lakes, he carried his sixty years as if they were much less.

"We got a real long-pussy up here this year, Al. An' knowin' how you liked to get a crack at one of those cart-footed murderin' varmints, I aim to give you another chance. That's why I phoned you at the ranch."

"Okay, Pop. When do we leave?"

"Tomorrow at daylight."

The hour before daylight found us routed out of our bunks. After a hearty breakfast we were set to go. Pop went for the hounds, which, in anticipation of what they knew was afoot, had been serenading us. I went down to the barn and saddled up.

Our saddle guns were stuck in their leather boots swung from the rings, and we each carried six shooters. On the swells above the forks just to the right of the saddle-horns, caught in place by looped latigos, were our coiled ropes.

Five minutes later we were up aboard our cayuses, just in from night pasture; the dogs were yapping and dancing around with eagerness to be gone; and then we went away at a slow trot, out from the ranch, and into the timber.

As we rode, the outer edge of the rising sun-ball rolled into sight above the rim of the flat country below us, and a shaft of yellow light sent a shimmering gleam through the fall foliage.

In, out, and roundabout, over down timber and under overhanging rim-rocks, our sure-footed cowponies hoofed their way. Down slant-sided, slippery draws until on the bottom, often we hit a box-

(Concluded on page 113)

Poetry

DAWN

By L. R. Giles

WITH boundless reach
The daylight sweeps
Across the world—
It's dawn of but a single day.
How vast must be
Eternity!

WINDOW IN HEAVEN

By Margaret Jansson Day

So this is love,
This sweet, contented singing in my heart,

This longing to be with you, when apart.
When in my youth I often dreamed I'd meet
Some dashing chap who'd sweep me off my feet,

And loving him would be one ecstasy,
And time would stop awhile for him and me.

But oh what wonders loving you has meant;
What depths I've seen and precious moments spent,

When in your eyes some understanding light
Has leaped to mine and lifted up my heart.

What fun I've had in dreaming little dreams,
In fancy, cooking meals and mending shirts,
In caring for a loved one . . . and at dusk
In sharing with, and soothing all his hurts.

Yes, this is love, but through the years we'll find
A deeper meaning and a stronger bond;
We'll reach that heaven in the misty blue
Whose window we are only looking through.

A PINE

By Bessie M. Baker

TALL, straight trunk, slim—so high—
Feathery branches caress the sky—
Exotic perfume like rich old wine—
Graceful swaying—a mountain pine.

MY THOUGHTS OF YOU!

By Mabel Jones

MY thoughts of you! I wonder if you know
How oft they span the miles and bring you near!

Each gesture, every smile, your words so dear
Across my memories, lingering, come and go:

A sunrise that we shared, a storm at sea,
That piercing, knowing glance of your keen eye,

The way you touched my hand and said,
"Goodbye,"
Our dreams and hopes and plans that are to be.

So dear to me is every thought of you,
Such tender joy comes with each memory,
That heaven seems no longer far from view—

A mystic place in some eternity—
But here and now, so real and close and true.

On wings, I cross each mile triumphantly.

MEMORIES

By L. M. Thornton

YOUR feet remember rugs of velvet pile;
But mine remember many a dusty mile—

How stones can bruise and stubble leave a mark,

The softness of a snake stepped on at dark,
And, lest the picture have too grim a look,
The cool, sweet kisses of a wayside brook.

Your feet remember pavements, block on block

Of stone split even, from the parent rock;
But mine remember paths worn smooth by toil

And rough, uneven clods of new-turned soil,
And how a blade of grass feels when it goes

Between the friendliness of bare, brown toes.

Your feet were well-shod ponies when they walked

And mine young colts the smith had never calked;

Yet, after years, how easily today
They take the same bright, blossom-bordered way;

How strangely Life has caught them in its web,

Your feet and mine, with only memories left.

CHALLENGE

By Viola Cornett

THIS ecstasy, they say to us, will pass;
This dream will not endure; the commonplace,

Dull things will shatter it, as fragile glass
Is broken by a stone. The silver lace

That starlight weaves is far too frail a thing
With which to clothe oneself against the cold

And bitter winds of time. The years will bring

The weariness that comes with love grown old.

But we fear not. What if the first dream dies?

We are not children, to be fed with sweet,
And sweet alone. We have wide-open eyes
To see the road ahead, and strength to meet

Its trials, since we walk it hand in hand.
We have not built our house of love on sand.

SEVEN WISHES

By Carmen Malone

IF I had seven wishes and

A house with nothing in it
I'd wish for one toy top—and yes,
A little lad to spin it;

I'd wish for one big cooky jar

Placed low for reaching fingers;

I'd wish a sun-drenched kitchen where

The baking fragrance lingers;

I'd wish a tangy herb pot where

I might pluck things for salads;

I'd wish upon my music rack

The old familiar ballads;

I'd wish a yellow cat that knew

My knitting yarn taboo—

The seventh wish? I'd wish that all

The others might come true!

SNOW FLOWERS

By Herbert H. McKusick

BLOSSOMS are a common sight
When April breezes blow,
But this morning there were flowers
In the February snow.
Marigolds were tossing
Their orange knitted caps;
Hollyhocks and sunflowers played
In vari-colored wraps;
Zinnias waved their mottled
As errant snowballs flew,
And pansies twinkled velvet eyes
Brown and gray and blue;
Roses petaled every cheek,
Tulips crimsoned after,
And over all warm breezes blew
Of merry childish laughter.

HILL TOPS

By Celia Larsen

I STAND on a hill top;
I laugh with the wind;
Together we laugh at them—
Fools!
How can they stay
Cosily smothered in houses
When there are hill tops?

MY DUSTY DREAM

By Ellen Day

THERE was a dream I dreamed long years ago:
All glimmering with hope, it softly shone,
And seemed ahead of me, a star aglow,
A tiny star, but still my very own.

But somehow, somewhere, in the busy years,
With work and care and pain upon me thrust,

The dream—neglected, fallen among fears—
Has lain forgotten, buried thick with dust.

Tonight I steal an hour away from duty
To rummage through forgotten souvenirs,
And dimly there I glimpse a touch of beauty—
Beneath the dust—a glimmer as of tears.

Now, as I lift it softly, tenderly,
A thought thrills—hesitant—from that old dream;

That, even yet, it may a beacon be
And—dusted, polished—guide me with its gleam.

NOW YOU ARE BACK

By Geneva Dickey Watson

ALL the while you were away,
It wouldn't have meant a thing
If the telephone had rung all day
With no one answering;

But now that every ring could be

A message straight from you—

Three little words, a melody

That's always wonder-new,

I run to reach the telephone,

I snatch it from the rack;

For that exultant, merry tone

Calls out that you are back!



On the Book Rack

A VOICE FROM THE DUST by Genet Bingham Dee sells for \$2.50. Since it is the reading course book for the Executives, and deals with the Book of Mormon, it deserves wide circulation among all Church members.

THE BIBLE OF THE WORLD

(Edited by Robert O. Ballou in collaboration with Friedrich Spiegelsberg and Horace L. Friess. The Viking Press, New York, 1939. 1342 pages. \$5.00.)

FOR the first time, a compilation has been made of the sacred scriptures of eight great living religions. Several leading religions have been omitted from the collection because of: first, the matter of space; second, the great religions had their basic compilation during the era between 2000 B. C. and 1000 A. D. Religions originating since the latter date have not been included.

It is not the purpose of the book to have it supplant anyone's particular scriptures, but rather to widen horizons of all persons who read the book. Many of the repetitions which occur, necessarily, over a period of collecting religious stories have been eliminated and the remaining material has been brought into a beautiful, stimulating volume, taking its place as a unique contribution to both literature and philosophy. In order to make this compilation, more than a thousand books have been examined, with scholars in each field consulted concerning the best version to be included.

Within its covers are found the leading scriptural doctrine of the Hindu, the Buddhist, the Confucianist, the Taoist, the Zoroastrian, the Jew (Old Testament), the Christian (New Testament), and the Mohammedan.

Additional features which enhance the value of this volume are the notes, the condensed bibliography, the glossary, and the index.

AMERICA AT THE MOVIES

(Margaret Thorp. Illustrated. Yale University Press, New Haven, 1939. 302 pages. \$2.75.)

WITH the startling statement that eighty-five million Americans see a moving picture each week in seventeen thousand moving picture theaters, the author shocks us into a consciousness of the fact that the movies constitute a definite factor in our modern situation. Whether we are conscious of it or not, these moving pictures are shaping the thinking and consequently the destinies of our people.

What the movie public likes depends on where that public lives. Movie magnates feed the audience carefully timed pictures; for instance, *The Prince and the Pauper* was timed for those who could not attend the coronation of King George VI; *Snow White* came at holiday time; *Young Mr. Lincoln* had its premiere at Springfield, Illinois. After a careful analysis of methods used by the enterprising producer, the author concludes the chapter by asking, "Against this ceaseless, subtly unpredictable beat of boom-boom what chance has the average citizen to protect himself?"

The author realizes that the movies may be conducive of much good and feels that the public should be alert to the good and the bad that may result.

The book deserves wide reading and discussion.—M. C. J.

IN the eighth volume of *Poems of Trees*, a Sidney Lanier Memorial, Anna Johnson is honored by having fifteen of her poems included. These poems, which have been published previously in *Viking Verse*, *Oriental Rhymes*, *Echoes*, *Utah Sings*, *Wandering Ivy*, all deal with trees and have been collected, together with poems of trees of many other authors, for the first time in one volume. It is interesting to note also that she has in this work included more poems than those of any other author.

This memorial to one of the great American poets owes its steady growth since the first volume was published December, 1932, to the unceasing efforts and devotion of Wightman F. Melton, whose one desire this year is to see the name of Sidney Lanier in the Hall of Fame in 1940. As compiler and editor, he is to be commended.—M. C. J.

A GOODLY FELLOWSHIP

(Mary Ellen Chase. The Macmillan Company, New York, 1939. 305 pages. \$2.50.)

ALL who have taught (and who among Later-day Saints has not taught at some time or another in his life!) will find much joy in reading this book, written by a capable teacher who is also an expert writer. Most teachers and few superintendents will agree heartily with the statement that in two respects at least Miss Chase was more fortunate in her graduation than most girls today: she escaped the various courses in "education" and also she was reasonably sure of a job. One statement that must appeal to parents, who would like it to be said equally well of all schools, is "Hillside was merely a way of life, sound, reasonable, cooperative, and enchanting."

The book is delightfully written and covers Miss Chase's teaching experiences from New England to Chicago and as far west as Montana. The rich humor of the author adds much to the readability of the book.—M. C. J.

THE HOME BOOK OF VERSE FOR YOUNG FOLKS

(Selected and arranged by Burton Egbert Stevenson, and illustrated by Willy Pogany. Henry Holt and Company, New York, 1927. 635 pages. \$2.75.)

THIS is a priceless collection to have in any home where there are children or where there are adults who have lively imaginations and fanciful ideas. The decorations do much to enhance an already glorious collection of children's poetry that ranges from nursery rhymes through fairyland, nonsense land, this wonderful world, life lessons and "Milton's Sonnet on His Blindness." Children will find it a veritable storehouse for those little poems that they want for school programs. Mothers will find it a boon when they wish to create an atmosphere for any lesson they may wish to teach. And father will never cease to be grateful for it, since it will keep the family in good spirits.—M. C. J.

GOOD MANNERS

(Beth Bailey McLean. The Manual Arts Press, Peoria, Illinois, 1934. 125 pages.)

YOUNG girls who wish to do the right and the kind thing will find this little volume particularly helpful. It is with a genuine desire to help girls learn the proper way to handle themselves so that they may gain genuine poise that the Bee-Hive committee of the General Board has chosen this book for their Bee-Hive Girls' reading course, along with *Caddie Woodlawn*, which was reviewed in the September, 1936, *Era*, page 561.—M. C. J.

FLOWERING EARTH

(Donald Culross Peattie. Wood engravings by Paul Lanacre. G. P. Putnam's Sons, New York, 1939. 247 pages. \$2.50.)

YOU city-dwellers, who cannot get out into the fresh-smelling earth among the shrubs and trees, at least dip into this book and find your spirits quickened and renewed by this master of the pen who comprehends nature, both mentally and emotionally. You who dwell in the country will find your eyes opened anew to the wonders of nature and to the glorious opportunities that are yours who can work through nature.

Beautifully written, the author imparts his scientific knowledge expertly and interestingly.—M. C. J.

SEVEN AGAINST THE YEARS

(Sterling North. Macmillan Company, New York, 1939. 326 pages. \$2.50.)

IN this story of seven graduates of the University of Chicago, Class of '29, during the ten years following their graduation, is shown a picture of an America which needs much done for her, but an America for whom much is deserving to be done. In the words of one of the characters, the author says, "God help the American not moved to tears by this country of his—the American who can not see it in terms other than board-feet, bushels, tons, pools of cheap labor, exploitation!"

This is a thoughtful and thought-provoking novel; not a pretty story, but a vitally significant one.—M. C. J.

ALEXANDER HAMILTON

(David Loth. Illustrated. Carrick and Evans, New York. 310 pages. \$3.00.)

LEFT an orphan at the age of eleven, with no hope of financial assistance except that which he could attain for himself, young Alexander Hamilton was apprenticed to Nicholas Cruger, who owned an important trading company in the West Indies. So well did he learn his work that by the time he was fourteen, he had become Cruger's right hand man, taking complete charge of the business when the owner was away on some of his trips. At fifteen the opportunity came; he wrote an account of a hurricane that devastated the island. The entire population, with the single exception of Mr. Cruger, decided that this lad must receive more education. Mr. Cruger offered Hamilton a junior partnership if he would remain. However, Hamilton had seen his star and was eager to welcome the aid (Concluded on page 100)

The Church Moves On

CHURCH CONTRIBUTES TO FINNISH RELIEF

IN response to its contribution of \$2,500 toward the Finnish Relief Drive, the Church received an expression of gratitude from former President of the United States Herbert Hoover for its "fine example of Christian faith and its concern with the destitute civilian population of Finland."

The telegram message addressed to President Heber J. Grant and the First Presidency, read in part:

I think I realize the many problems of relief which the Mormon Church faces among its own people and the whole country knows of and admires the effective way in which it is solving its serious problems at home. I can therefore on this occasion pay sincere tribute to the Mormon Church for its support of the Macedonian call for help from across the sea.

As in all great undertakings, this work upon which we are engaged has its discouragements. What the Mormon Church has done and is doing for this fund lifts us out of the realm of despair.

President Grant is a member of the Salt Lake County central committee, headed by Burton W. Musser, which set as its goal \$25,000 for its share of the fund.

NEW PROCEDURE PUT INTO EFFECT FOR QUARTERLY CONFERENCES

SINCE the beginning of the new year, all stake quarterly conferences have been and will continue to be devoted to various phases of Priesthood work; two of the four to the Melchizedek Priesthood, one to the Aaronic, and one to missionary activity. Furthermore, a member of the General Authorities of the Church will attend each conference. Members of the Council of the Twelve will be assisted in filling stake conference appointments by members of the First Council of Seventy and the Presiding Bishopric, accompanied from time to time by members of the Church Welfare General Committee, as in the past.

The new program, part of a move to strengthen Priesthood work within the Church, provides that conferences of the auxiliary organizations, whose work during recent years has been emphasized at two of the four regular quarterly conferences in each stake, will now be conducted in conjunction with stake union meetings.

(See also letter from President Rudger Clawson, *Improvement Era* for January, 1940, page 38.)

OUTGOING RELIEF SOCIETY
PRESIDENCY: Left to right—
LOUISE Y. ROBISON, President; AMY
B. LYMAN, First Counselor; KATE
M. BARKER, Second Counselor.



INCOMING RELIEF SOCIETY
PRESIDENCY: Left to right—AMY
B. LYMAN, President; MARCIA K.
HOWELLS, First Counselor; DONNA
D. SORESENSEN, Second Counselor.



OUTGOING PRIMARY SUPERINTENDENCY: Left to right—MAY
ANDERSON, Superintendent; ISABELLE
S. ROSS, First Assistant;
EDITH H. LAMBERT, Second Assistant.



NOTE: Complete photographs of the incoming Primary Superintendency were not available at the time of our going to press.

RELIEF SOCIETY BOARD MEMBERS CHOSEN

NEWLY appointed to the general board of the Relief Society, which was recently released upon the organization of a new presidency, are Mrs. Achsa Eggertson Paxman and Mrs. Anna Boss Hart of Provo; Mrs. Mary Grant Judd, Mrs. Luella Nebeker Adams, Mrs. Marian Clark Sharp, Mrs. Gertrude Ryberg Garff, Miss Leona B. Fetzer, and Mrs. Edith Smith Elliott of Salt Lake City; and Mrs. Ethel Bean Andrew of Ogden.

Seven former board members were recalled, namely: Mrs. Belle S. Spafford, Mrs. Vivian R. McConkie, Mrs. Leda T. Jensen, Mrs. Beatrice F. Stevens, Mrs. Rae B. Barker, Mrs. Nellie O. Parker, and Mrs. Anna S. Barlow, all of whom have served less than ten years on the previous board.

Board members who have been released with ten or more years of service are Emma A. Empey, Annie Wells Cannon, Lalene H. Hart, Cora L. Bennion, Rosannah C. Irvine, Nettie D. Bradford, Ida Peterson Beal, Marcia K. Howells, Emeline Y. Nebeker, Janet M. Thompson, and Donna D. Sorensen. Mrs. Howells and Mrs. Sorensen were made counselors to Sister Amy Brown Lyman, the new president, with

Mrs. Vera White Pohlman as secretary, after the general presidency of Mrs. Louise Y. Robison, Mrs. Lyman, Mrs. Kate M. Barker, and secretary Julia A. F. Lund had been released.

ADELE CANNON HOWELLS NAMED PRIMARY COUNSELOR

A STEP toward the completion of the recently reorganized Primary general superintendency was taken in the appointment of Adele Cannon Howells, of Los Angeles, widow of Bishop David P. Howells of Wilshire Ward, as first counselor to President May Green Hinckley.

Sister Howells will make her home in Salt Lake to assume her new position.

EXCAVATION BEGUN FOR IDAHO TEMPLE

GROUND-BREAKING, attended by appropriate ceremonies, was begun December 19 at the seven-acre site of the proposed \$300,000 temple in Idaho Falls, Idaho. Excavation will be as deep as the lava bed-rock. So that work can continue next spring and summer, bids for other phases of the project will be called for during the winter.

(Continued on page 94)

Church Moves On

(Continued from page 93)

INSURANCE MAGAZINE PAYS CHURCH TRIBUTE

"MORMONS IN INSURANCE" is the title of a most complimentary article by James E. Dunne published in the November, 1939, edition of *The Insurance Index*. Immediate occasion for the write-up was the attendance of President J. Reuben Clark, Jr., and Hon. C. Clarence Neslen at the annual meeting of the Life Presidents' Association, held December 14-15 in New York City. Both President Clark and Commissioner Neslen were among the speakers. The article called special attention to the role President Heber J. Grant played in insurance, and continued with a comprehensive picture of the background of the Church and its teachings.

MISSION PRESIDENTS ARRIVE FROM EUROPE

RECENTLY returned from countries in Europe where they tarried to complete organization of their respective missions under local leadership are the following mission presidents and their wives:

President and Sister Joseph E. Evans, of Ogden, who presided over the French Mission since July, 1938.

President and Sister John A. Israelson, of Hyrum, Utah, from the Norwegian Mission, to which they were appointed in September, 1939.

President Mark B. Garff, of Salt Lake, after serving twenty-seven months in Denmark. Sister Garff had previously returned home.

Word has also been received that Phil Dunn Jensen of American Fork, and Rheim Magleby Jones of Salt Lake, who returned with President Garff, have been transferred to the Western States Mission.

Brigham Young Card of the French Mission, erroneously announced in the December *Era* as having been released, has been transferred to the French portion of the Swiss Mission.

Still remaining in Europe are President Hugh B. Brown in the British Mission and President and Sister Thomas E. McKay, in Switzerland, each accompanied by several elders.

PRESIDENT GRANT DEDICATES TWO MORE CHAPELS

CONSIDERED one of the finest structures in the Church, the now debt-free, \$78,985 Provo First Ward chapel and recreation hall was dedicated December 10 by President Heber J. Grant with more than seven hundred people attending services. It was recalled that President Grant had been the speaker at the first meeting to be held in the new building on May 4, 1930, two years after the cornerstone had been laid. Walter P. Whitehead



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED JANUARY 8, 1940—DEPARTED THIRD WEEK IN JANUARY

First row, left to right: Albert Nyeon Wagner, Lois Bernice Olson, Lyla Maurine Russell, Dora Ida White, Anna Letha Fugal, Sarah Marie Hansen, Helen Bingham, Helen Elaine Pyper, Heghi H. Nielsen, Glenn Frank Blaser.
Second row: Merle Leslie Fairburn, Mary Campbell, Maude Elize Reid, Edith Hytton, President Cotton, Naomi Holt, Mary Dorothy Groves, Iris Lynn, James Andrew Hendricks, James Burnham Skidmore.
Third row: Grant Fred Stucki, David Edward Davis, Elliot Keith Garner, Carrie Helen Bounds, Angelia Smithville, Wanda Elaine Matthews, Mrs. Thelma Dulson, Randall Layton Hatch, Briant Bingham Jacobs, Arden J. Young.
Fourth row: Hyrum Vance Pope, DeVere W. Wintle, Elvin James Payne, Ballif Howard Evans, Richard Giles Sharp, William Ward Neal, Richard Albert Seare, Harold S. Barnes, George H. Gowan, Jr., George Raymond Hadfield.
Fifth row: Alvin Thomas Purdie, Grant B. Jacobs, James A. Kenning, Victor Bird Jex, Edgar Clark Jones, Alvan Golden Bowman, James Keith Heston, Leonard Gardner, Thurman Shields.
Sixth row: Donald Douglas Noel, Gordon L. Shirley, Albert Smith O'Donnell, Joseph Benjamin Cook, Stuart Charles Tyler, Ray Stanley Fransen, Coleman Hargel Sweeten, Harold Paul Miner, Barrie Sorenson, W. E. Berrett, instructor.
Seventh row: Francis G. Tate, Terrell Raymond Woodmansee, Vearlee Virgin Howell, Rollo Dutton, Grant Andrus, Norman Keith Roberts, Reed Tolman Fisher, Vernon Aljipin, Carlyle B. Eyrle.
Eighth row: Arthur Callis Smith, Theodore A. McGee, Walter R. Bills, Melvin Junior Johnson, Fredrick Otto Blechert, Lynn Andrew Sorenson, Vernon Fabian Dickman, Willard G. Atkin, Jr., Allen Franklin Larsen.
Ninth row: Fred Earl Waddups, Van Max Whitaker, Lawrence Victor Riches.

is bishop; Douglas T. Page, first counselor; George A. Brown, second counselor; and William Connell, clerk.

On December 24, President Grant also dedicated the Vineyard Ward Chapel, Sharon Stake, constructed at a cost of \$40,000, of which \$15,000 was donated in cash, labor, and materials by the one hundred and thirty members of the ward. The new structure represents a three-year effort on the part of this membership. Thorit C. Hebertson is ward bishop.

UTAH HONORED AT EDUCATIONAL MEET

AT the inauguration of President Homer Price Rainey of the University of Texas on December 9, Chester H. Rowell of the Board of Regents of the University of California and editor of the San Francisco *Chronicle*, in his address on "Higher Education in the United States" told the sixty thousand people in attendance, among them forty-nine college and university presidents, that Utah stands number one in high school attendance in the entire nation. In his statement, which was carried also to millions of radio listeners, he pointed out that Utah has enrolled ninety-five per cent of her possible high school age enrollment, with California coming next with ninety per cent. Following Mr. Rowell, Dr. Rainey also paid tribute to Utah and urged other states to follow its lead. (Reported by Miriam Lamb.)

NEW QUORUMS OF SEVENTY CREATED

DECEMBER, 1939, saw the organization of four new quorums of Seventy, three in the Wells Stake and one in the Oneida Stake.

In the Wells Stake, the 289th Quorum of Seventy was set up in the Columbus Ward, the 290th Quorum in the McKay Ward, and the 291st Quo-

rum in the Ivins Ward. Officiating members of the First Council of Seventy were Samuel O. Bennion, Rufus K. Hardy, and Richard L. Evans.

In the Preston Third Ward, Oneida Stake, the 88th Quorum of Seventy was divided, forming the 292nd Quorum. Elder John H. Taylor attended to the reorganization.

BICKNELL D. U. P. ERECTS MARKER

RECENTLY erected and dedicated at Bicknell by Camp Thurber, Daughters of the Utah Pioneers, is a monument paying tribute to the builders of Relief Society Hall, the first public building in Thurber, now Bicknell. Built of various types of stone found in the region and located on the main highway leading into Wayne Wonderland and Capitol Reef National Monument, the marker bears three other plaques: one honoring Wayne County veterans of the Black Hawk Indian War; another listing names of World War veterans of the same county; and a third bearing names of the fifty-two D. U. P. members of Camp Thurber. Camp Thurber was named after Albert King Thurber, pioneer settler and president of Sevier Stake in about 1881.

BOUNTIFUL WARDS BUILD HOUSES

AS a means of raising funds to apply on costs of new ward structures, the Bountiful Second and Third Wards have undertaken the construction of several brick and frame dwellings on the basis of "conversion of labor into cash," much of the work being volunteered by ward members. Land on which the homes are being erected has also been donated. The project is admittedly experimental, and further adoption of the scheme will depend upon the successful sale of the houses.

PLEASANT GROVE TO PRESERVE OLD LANDMARK

WITH the near-completion of a new civic building and library in Pleasant Grove, Daughters of the Utah Pioneers petitioned the City Council to preserve the old building as a monument to the city's founders, and were granted a ninety-nine year lease on the structure. Built in 1860, it served as a civic, religious, and educational center. It is the desire to convert it into a museum to house relics of pioneer life, and also to use it as a meeting place for the D. U. P.

"SCRIPTURE SCHOOLS" TEACH STANDARD WORKS

EVENING classes in scripture study offering credit and founded on the plan of adult education classes are being organized in Los Angeles as the "Scripture School System" in an effort to supply courses omitted in the public school curriculum. According to the announcement in the *California Inter-Mountain News*, weekly periodical at Los Angeles in the interest of Latter-day Saints, classes are conducted in the homes of interested students, with a small enrollment fee to meet cost of an instructor. Definitely seeking to be a consideration of the books themselves, not opinions concerning them, the course includes study of the four books regarded as the standard works of the Church: the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

NEW WARD CREATED IN MT. OGDEN STAKE

THROUGH a division of the Twelfth and Seventeenth wards and a shift in boundaries of the Fifth, Ninth, and Eighteenth wards, a new ward, yet to be named, has been created in the Mount Ogden Stake. David S. Romney has been appointed bishop of the new unit and has chosen as his counselors, J. Golden Hunsaker and Charles Empey, Jr.

Reorganization affected the residence of the former Twelfth Ward bishopric—Bishop A. Walter Stevenson and counselors Scott Price and J. Lewis Wallace—who have been released. Bradley Paul has been named to head the present Twelfth Ward as bishop, with Albert Bott, Jr., and Angus Richardson as his counselors.

The recent addition gives the city of Ogden a total of twenty-three wards of the Church.

SUNDAY SCHOOLS REACH NINETY-YEAR MARK

NOW grown to an enrollment of 350,000 pupils and 30,000 teachers, Latter-day Saint Sunday Schools on December 10 commemorated the ninetyeth anniversary of their founding.

Throughout the Church, exercises conducted as part of the regular Sunday School session featured the story of Sunday School.

Coincidental with the observance came the announcement from General Superintendent George D. Pyper that a monument or marker would soon be erected at the site where, on December 8, 1849, Richard Ballantyne, in his adobe cottage on the northeast corner of First West and Broadway in Salt Lake City, established the first Sunday School in the Rocky Mountains. Charles J. Ross, Delore Nichols, and Gordon B. Hinckley, members of the Sunday School General Board, have been appointed to act as the monument committee.

SPANISH FORK CHAMBER ASSISTS CHURCH WELFARE

TWO truck loads of produce, collected from a special "food matinee" show, sponsored by the Spanish Fork Junior Chamber of Commerce, and attended by nearly one thousand district, junior, and senior high school students, were turned over to the Palmyra Stake Church Welfare storehouse recently for distribution. Stake and ward Relief Society officers, together with bishoprics of the nine wards, met at the storehouse and made up baskets of fruit, vegetables, canned and bottled goods, flour, and sugar for the needy. Claude Williams and Mark B. Hansen comprised the Junior Chamber of Commerce committee in charge of the project.

CHURCH HISTORY ON FARM AND HOME HOUR

A PROGRAM originating in the auditorium at the Utah State Agricultural College and featuring prominent figures in Mormon pioneer history and western frontier life was heard on the National Farm and Home Hour, December 13, and broadcast over ninety-nine stations of the NBC network. Brigham Young, Jim Bridger, and Parley P. Pratt were among the characters represented. Also heard on the program were the U. S. A. C. band, the combined men's and women's choruses of the college, and brief remarks by Dr. Elmer G. Peterson, president of the college, and William Peterson, director of the extension service. George D. Clyde, dean of the School of Engineering and Mechanic Arts, was interviewed on irrigation problems in Utah by Professor W. D. Porter, who directed the program.

NEW ENGLAND MISSION MOVES HEADQUARTERS

WORD comes that the offices of the New England Mission have been moved from 7 Concord Avenue, Cambridge, to a neighboring apartment house, Lexington Hall, 5 Concord Avenue. The new location provides needed additional room.

WORK GOES ON AT ST. GEORGE TEMPLE COURT

WORKERS from the Zion Park Stake are completing their unit of the St. George temple court, the third of seven buildings planned for this unique residence court which is intended to provide a convenient stopping place for excursion parties to the temple. Each stake of the seven included in the St. George temple district is responsible for the construction of one unit. The Parowan Stake unit was dedicated in March, 1939; the Kanab Stake building is under roof and plans are to have it completed during the winter months. Architects' plans provide for buildings in general harmony with the temple design, each building, or unit, to include four equipped apartments, electrically serviced.

The idea of the temple court originated with William R. Palmer, president of the Parowan Stake, in a desire to make it less difficult for people from the surrounding country to attend the temple. When the court is completed, it will be administered as a single unit, providing employment for a full-time caretaker.

November 26, 1939

In a reorganization of the Berkeley Ward, Oakland Stake, Jesse R. Farr was appointed bishop in the place of Bishop Alma D. Erickson, whose counselors, Denzel Allen and Von T. Ellsworth, were also released. Alvin G. Carpenter was named first counselor, a second counselor to be selected later.

December 10, 1939

J. Stanley Russon was appointed first counselor to Bishop Joseph N. Stohl of the Thirty-third Ward, succeeding Ivan J. Mathis. Second Counselor is Kenneth E. Smith.

In the Payson Fourth Ward, Mansford Hutchinson and George Christensen were set apart as first and second counselors, respectively, to Bishop George A. Francom.

Lee Durrant was ordained second counselor in the Morgan Ward bishopric, succeeding Carl Francis.

Reorganization of the Sunset Ward bishopric was effected as follows: Le Roy B. Smith appointed bishop, replacing Leo C. Child; John C. Mason, first counselor, succeeding Thomas Gomm; Charles Howard Shupe, second counselor, succeeding John C. Mason; George S. Reid, ward clerk, replacing Mark Hardman.

December 11, 1939

Mrs. Elizabeth Turner Cain Crismon, one of the early pioneers who witnessed the growth of Salt Lake City, died at the age of ninety-one. She was born April 14, 1848, on the site of the original F. Auerbach and Brother store. Active in social and patriotic clubs and in Church work, she became a mem-

(Concluded on page 100)

Editorial

Speed and Direction

IN OUR mad struggle to get somewhere, it is to be hoped that we may not lose sight of where it is we want to get. Our day has come to place great emphasis on speed and efficiency, but it is well to keep in mind that these things are not virtues in and of themselves, but are useful only when applied with wisdom and purpose.

What good is speed if it takes us more quickly to the wrong destination? What good is efficiency if it is applied to a machine or a system of degradation and destruction? A human life is an eternal thing, and no matter how much we attempt to crowd into it, we can live it no faster than time passes. And it is essential to remember, even in this day of speed, that enduring qualities are worth infinitely more than getting nowhere fast.

It is not the rapidity with which a man travels that gives us concern; it is the destination he has in view.—*R. L. E.*

The Hand that Rocks the Cradle

WE HAVE long glibly quoted: "The hand that rocks the cradle rules the world." So often have we said it that we have ceased to question whether or not it be true.

In a modern world the hand that rocks the cradle sometimes does not rock it very long. From the moment a child begins to toddle in the neighborhood his outlook on life is partly determined by his home and partly by others.

At a very tender age a goodly part of his waking hours are taken over by a school whose policies and influences and teachings and attitudes and methods are determined by sources quite remote from the home.

By our modern impersonal way of doing things, his social environment is quite likely to be largely colored by commercial interest and profit-motive, and the other elements of community life are also likely to have a sort of steam-roller aspect, powered by forces far removed from "the hand that rocks the cradle."

A sort of supermachine that we have created or have permitted to be created rules the cradle and the hand that rocks it and the child that comes from it. By all of those influences and teachings and practices that make up our impersonal social, civic, and educational background, responsibility seems to have become a thing once removed from us.

But it cannot long remain so, and, fundamentally, it never could be so. We have never really transferred our obligations in the matter of teaching our children, or in any other matter, even though we may have talked ourselves into thinking we have. To quote the record of Scripture:

And again, inasmuch as parents have children in Zion . . . that teach them not to understand . . . the sin be upon the

heads of the parents. And they shall also teach their children to pray, and to walk uprightly before the Lord. (Doctrine and Covenants 68:25 and 28.)

So much for the duty of parents. And may it also be added that the obligation of those who teach the children of others is one of solemn sacredness, and any servant of society who teaches for truth anything less than truth, stands self-condemned before the Highest Tribunal.—*R. L. E.*

Temporal versus Eternal Values

MOST of us of necessity are hard pressed enough that we cannot have everything that we wish in this world. But the next time when you are lamenting that you cannot have this or that, reflect for a moment on the fact that no one ever permanently owns a thing in this world. For eternity, what is our life to be, if we have spent all of our lives in pursuit of material things? Into that eternity which is limitless, timeless, we can carry only what we are: a combination, a mixture, of heart and mind. These we take with us; what we make them here they will be there.

The mind must be cultivated; the heart must be trained and developed. One of these factors alone can not assure us of a joyous eternity. Our prisons are proof that a keen mind is not a sufficient surety of goodness. We have in prisons men whose brilliance exceeds oftentimes that of college professors. Why then are our prisons instead of our industrial or professional fields crowded? The answer lies in the fact that the necessary time to develop the heart and the soul was not taken. The heart must be touched by the right things. Centuries ago, Plato said that true education consists in teaching us to experience pleasures and pains at the right things. Our religious experiences touch and develop the heart.

Remembering again, that no one permanently owns anything we shall be freer to share with our less fortunate neighbors and friends. This educates the heart of man and will make the world a happier place in which to live.

This brings us to another point that is irrevocably bound up with the first statement. Although we take nothing with us except our capabilities and abilities, we do leave the world changed for our having lived in it. Our homes are different because we have lived in them. The community bears our imprint—be it for good or ill. Our Church likewise is a reflection of what we are. In our living, then, we should remember eternal verities, rather than temporal desires; we should remember that we are shaping the heritage of those who follow after us.

—*M. C. J.*

EVIDENCES AND RECONCILIATIONS

xxi. Can the Priesthood function independently of the Church?

PRIESTHOOD means, in its largest sense, the power of God. It is therefore "an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years." (*Teachings of Joseph Smith, the Prophet*, p. 157.)

The Church of Jesus Christ, "the only true and living Church" (*Doctrine and Covenants*, 1:30) is the organization of men and women, divinely commissioned to carry forward on earth the eternal plan of salvation for the human family. The Church derives its authority and power from the Priesthood which has been conferred upon it; Priesthood is its foundation. "It shall not be given to anyone to go forth to preach my Gospel, or to build up my church, except he be ordained by someone who has authority." (*Doctrine and Covenants*, 42:11.) The Priesthood authority committed to the Church is sufficient to perform all and every labor in connection with the work of the Lord on earth. Priesthood "is the authority by which the Church is established or organized, built up and governed, and by which the Gospel is preached, and all the ordinances thereof designed for the salvation of mankind are administered or solemnized." (*President Joseph F. Smith, Gospel Doctrine*, p. 237.)

At times, when the Church, through the wickedness of men, has not existed on earth, the Lord has nevertheless conferred the Priesthood on righteous men, prophets of old. Under such circumstances, the Priesthood has been obliged to function in a limited manner independently of the Church. However, since the Church represents the Lord on earth, whenever the Church exists, any and every person who holds the Priesthood must exercise his power under the laws and authority of the Church. Then, no Priesthood power is recognized on earth outside of the Church. No matter how much Priesthood a man has received, it is null and void, powerless and unacceptable to the Lord, unless the man has full fellowship in the Church of God.

This doctrine is well supported by events connected with the restoration of the Church of Christ in these days. On April 6, 1830, when the Church was organized, the Prophet Joseph Smith and his associate, Oliver Cowdery, who had previously received the Melchizedek Priesthood, were ordained Elders in the newly formed Church. Only then could the power delegated to them be made to function acceptably to the Lord. It should be remembered that offices in the Priesthood, such as Elder, Seventy, or High Priest, appear only in connection with the organized Church.

President Joseph F. Smith made the principle clear in one of his discourses:

And I know this, that God has organized His Church in the earth, and I know that when He designs or purposes to make any change in the matter of governing or controlling or presiding over the affairs of His Church, that He will

make the change, and He will make it in such a way that the whole people of the Church, who are doing right, will understand and accept it. I know that the Lord will not raise up "Tom, Dick, or Harry," here, there, and every-where, claiming to be Christ, or "one mighty and strong," claiming to be inspired and called to do some wonderful thing. The Lord will not deal with men in that way; that while the organization of the Church exists, while quorums and councils of the Priesthood are intact in the Church, the Lord will reveal His purposes through them, and not through "Tom, Dick, or Harry." Put that in your little note books now, and remember it; it is true." (*Gospel Doctrine*, p. 45.)—J. A. W.

xxii. Will all men who lived on earth before Christ be resurrected before those who came after Christ—as implied by Alma?

THE Prophet Alma, in a discussion of the resurrection, long before the days of Christ, declared that:

Now whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. (*Alma* 40:19.)

In this statement and its context, Alma bears witness to the basic Christian doctrine that all men shall be resurrected. The atonement of Jesus Christ was for all men, without exception. An express purpose of the Plan of Salvation was to provide means by which the spirit children of God could win eternal, imperishable bodies to serve them on their eternal, progressive journey.

So important an event, none more so in man's endless existence, would certainly be consummated in an orderly manner. All men will not be resurrected at once; but they will arise, under the divine voice, in groups according to their faithfulness in life. There will be the resurrection of the righteous and of the wicked, of the just and of the unjust; the first resurrection and the last. Apparently a succession of such group resurrections will occur until all the earth-children of the Father have reclaimed their bodies. (*See Doctrine and Covenants*, 76:17; 88:95-102; *John* 5:28, 29.)

Alma appears to apply this orderly process of the resurrection to the individuals within each group. After all, resurrection is an individual matter. Who, in a group of equal deserts, who have shown equal fidelity in life's journey, shall conquer the grave first? With simple, clear logic Alma seems to indicate that in each group those who finished their earth-life first will first be called to arise from their graves. Thus, both justice and order are preserved in the resurrection of the human family.

Meanwhile, little has been revealed concerning the means, methods, and times of the resurrection. With certainty we know only that all will be resurrected, and that the righteous will come forth from their graves first. That is the glorious testimony of Alma, the Book of Mormon prophet.—J. A. W.



CONDUCTED BY MARBA C. JOSEPHSON

HANDY THINGS ABOUT THE HOUSE

By EMILY ANNE JOHNSTON

SOME houses have 'em and some houses don't—but the house I have in mind does.

It was my privilege once to visit the home of a friend who prided herself on doing her own work, every bit of it, even with an average-sized family. But once I became acquainted with her mode of living, I decided it was system and good planning, combined with inexpensive conveniences, that made housekeeping a joy instead of drudgery.

The first thing I noticed particularly was a shoe pocket with four compartments large enough to accommodate four pairs of shoes, on the inside of each closet room door. How much time is saved by having the shoes in sight on opening the door instead of having to search the bottom of a closet for them!

The closets were arranged with a pole, hanging long-wise from end to end, instead of the customary hooks. How much better was this than the hook method against the back wall. With the pole stretching the full length of the closet, it becomes the easiest thing in the world to place a garment on a hanger and drop the hanger handle over the pole. This device not only

provides more space but also allows each garment to hang free without danger of crushing.

There was also a shelf for hats eight inches above the pole, running the full length of the closet.

I noticed, too, that each end of her mattresses was enclosed with a removable cover. This kept the mattresses clean and provided daintiness.

I noticed that the rugs throughout the house were weighted at the corners with small flat thugs, covered with bed ticking.

In the closet under the stairs I found a hanger against the wall in which were the long-handled broom, the duster, and oil and water mops. A furniture brush, a dust pan, and a short-handled whisk broom hung in a neat row. All you had to do when any of these necessary accessories was needed was to open the door and select the desired article.

On a shelf in the same closet was an ordinary lacquered tray on which reposed a bottle of furniture polish, floor wax, household ammonia, silver and brass polish, and a pad of freshly laundered silk and cotton rags. How many steps could be saved by the haphazard housekeepers through following this method of keeping all the

cleaning accessories together, and carrying them about on a tray wherever they happen to be working.

In her sewing nook I discovered that the end of the thread, regardless of color or size, was securely fastened on the ends of the spools, and her shears were in a pocket arranged for them on the wall near the machine. In a bright red cushion, fashioned like an apple and dangling from a bright cord safely out of reach of the youngest child in the family, was an array of needles for any and every occasion. The same thing was true of pins. Just little things, of course, but they insured the busy woman of finding either pin or needle instantly!

Her kitchen was not a modern affair by any means, but the devices she had added to it were both step—and strength—savers. She used a huge wire pan for draining her dishes—and scalding them with boiling water was the only drying they received. Of course the silver and glassware were taken care of separately; but even in this I learned that washing the glassware in hot, soapy water and drying without rinsing produced a wonderful gloss to the glassware.

There were not many knives in her knife drawer, but each one had its particular use—a bread knife, with a rough edge, useless I thought since the bread came ready-sliced. But when my hostess explained to me that she used the bread knife for slicing tomatoes, cutting oranges and grapefruit, cantaloupes and lemons, I realized the bread knife really had a mission. A butcher knife had its keen edge neatly dropped edge-down in a crevice made especially for it in a block of wood one inch square by eight inches long. This preserved the edge of the knife and prevented accidentally sliced fingertips.

A spatula, a large cook spoon, a large three-pronged fork, a pot cleaner, and a short-handled dish mop neatly arranged on a holder hung over the kitchen sink. Just little things, but the user of them knew exactly where to find these articles when she needed them.

The laundry room, though far from modern, bore every evidence of an organizing mind, also. Here was a washing machine with a long rubber hose to convey the water from the water faucet to the tub, and from the tub to the drain pipe leading to the sewage system. There was a large, light-weight willow basket for transporting the wet clothes to the line and returning the dry clothes to the laundry room. But the little device that attracted my attention most and held me spellbound was her unique clothespin bag.

IF IT'S
BORDEN'S
IT'S GOT TO
BE GOOD



LAST MINUTE MOOS

Says Elsie, the famous Borden cow:

Sweet moo-sic to a mother's ear—the purity and digestibility of Borden's St. Charles milk—

It's irradiated with the sunshine Vitamin D, and was accepted in 1930 by the Council on Foods of the American Medical Association. Do buy it! Do try it!



A Utah Product

Homing

"Hanging clothes in the bright sun would be a joy to anyone if it were not for stooping for clothes pins," laughed my hostess, when she saw me eyeing a bag hanging over the rinsing tubs and bulging with clothes pins, "and so I solved the problem, as you see."

I went a little closer. Here was something I certainly intended adopting for my own use. I learned that the unique bag could easily be made. First, I discovered the bag was but the lower end of a feed sack, cut about eighteen inches long. To this, my friend had added an inch-wide hem at the top and run a heavy wire through, leaving a hole about eight inches across, large enough at least to run the hand in and out of comfortably. To each side of this she had attached the ends of a wire clothes hanger—the ends of the horizontal bar cut at the middle—pulling it down like the handle of a basket and leaving the handle to fasten over the clothesline, and push along before her as she hung the clothes to dry.

Just little things, of course; but after all, it's the little things that lessen the work of the housekeeper, and wise she is who avails herself of every device that saves strength and time.

THE COOK'S CORNER

By Barbara Badger Burnett

Tuna and Rice Croquettes

- 1 can White Star Tuna, flaked
 - 1 cup cooked rice
 - 1 tablespoon chopped pimiento
 - 1 tablespoon chopped parsley
 - 1 teaspoon chopped onion
 - 2 tablespoons Clover Leaf Butter
 - 4 tablespoons Globe "A1" Flour
 - 1 cup Clover Leaf Milk
 - 1 Milk White Egg
 - Royal Bread crumbs
- Make a sauce of the butter, flour, and milk. Add the tuna fish, rice, pimiento, onion, and parsley. Season with salt and cool. Form into balls; roll in slightly beaten egg and crumbs; and fry in deep hot Mazola. Garnish with currant jelly and parsley.

Deviled Egg and Crab Sandwiches

- 2 hard cooked Milk White Eggs
 - 1 can Three Diamonds Crab
 - Nalley's Tang
 - chopped parsley
 - Royal Bread
 - Clover Leaf Butter
- Cut bread into rounds and butter as for double sandwiches. Spread one half with dressing and sprinkle generously with flaked crab. Cut eggs in half crosswise. Scoop out center and mash and season with dressing and salt and pepper. Fill whites and cut in slices. Place a slice of deviled egg in the center of sandwich. Cut the center from other slice of bread and place on top. Garnish with chopped parsley.

Grape Frappe'

- 2 cups Church's Grape Juice
- 1 cup ginger ale
- $\frac{1}{4}$ cup lemon juice
- $\frac{1}{2}$ cup Utah Beet Sugar

(Concluded on page 100)

WHY MOTHERS ARE POPULAR



Delicious spicy smells in the kitchen tell the hungry family that Mother's busy making good things from her sack of Globe "A1" Flour. No wonder mothers are so popular! They're always looking for ways to please their loved ones—and one sure way is to use Globe "A1" Flour, the flour that can't cause a baking failure . . . the flour that makes your baking "A1".

(TRY THESE TWO UNUSUAL RECIPES)

ORANGE DOUGHNUTS

- | | |
|-------------------------------------|----------------------------------|
| $\frac{3}{4}$ cups GLOBE "A1" Flour | $\frac{1}{4}$ cup GLOBE "A1" Oil |
| 1 teaspoon salt | $\frac{1}{2}$ cup milk |
| 4 teaspoons baking powder | 1 cup sugar |
| $\frac{1}{4}$ teaspoon nutmeg | 2 tablespoons orange juice |
| $\frac{1}{4}$ teaspoon cinnamon | 2 tablespoons grated orange rind |
| 2 eggs | 1 tablespoon grated lemon rind |

Sift flour, measure, add salt, baking powder and spices and sift together. Beat eggs, add oil, milk and sugar; mix well and add orange juice and grated rinds. Turn in flour and blend thoroughly. Drop by teaspoon into deep hot GLOBE "A1" OIL (375°) and fry until golden brown. Drain on absorbent paper and dust with sugar before serving.

"MI-CHOICE" DROP COOKIES

- | | |
|-----------------------------|--------------------|
| 2 cups "GLOBE "A1" Flour | 1 cup chopped nuts |
| $\frac{3}{4}$ teaspoon soda | 1 cup raisins |
| 1 cup butter or substitute | 2 tablespoons milk |
| 1 cup brown sugar | 1 teaspoon vanilla |
| 2 eggs | |

Sift flour, measure, add soda and sift three times. Cream butter, add sugar gradually and cream thoroughly. Add eggs, one at a time, beating hard after each egg is added. Add nuts, raisins, milk and vanilla. Fold in flour and mix well. Drop by teaspoon on baking sheet and bake in a hot oven (400°) about 15 minutes.



Listen to "Mary Foster, the Editor's Daughter" KNX, 8:00 a. m.—KSFO, 12:30 p. m. Every Monday through Friday

Homing

(Concluded from page 99)

Combine and pour into freezing tray of refrigerator. Stir as mixture begins to freeze.

Cup Cakes

- 1/2 cup Clover Leaf Butter
- 1 cup Utah Beet Sugar
- 2 Milk White Eggs
- 2 cups Globe "A1" Cake Flour
- 3 teaspoons Royal Baking Powder
- 1 cup Clover Leaf Milk
- 1 teaspoon flavoring.

Cream the butter and add the sugar and cream until light and fluffy. Add the beaten egg yolks. Add the sifted flour and baking powder alternately with the milk. Add the flavoring and fold in stiffly beaten egg whites. Put into baking cups and bake at 375 degrees for 15 to 20 minutes. For variety this batter may be divided into several parts. To one part add 1/2 cup ground chocolate which has been mixed to a paste with boiling water. To another part add 1 teaspoon cinnamon. 1 teaspoon nutmeg, 1/4 teaspoon allspice, and a speck of ground cloves. Nuts and fruits may also be added to part of the batter. When baked, frost and decorate with nuts, fruits, coconut, and cake candies.

Lollipops

- 2 cups Utah Beet Sugar
- 1/2 cup White Karo
- 1/4 cup vinegar
- 3/4 cup water
- 2 tablespoons Clover Leaf Butter coloring
- flavoring

Combine all except coloring and flavoring. Cook until mixture reaches a crack stage when dropped in cold water. Divide into two parts if desired. Color and flavor each part differently. Stand one part in a pan of boiling water. Pour the other quickly into rounds about six inches in diameter on a buttered marble slab. Place in sticks quickly and make faces with candies such

as life savers, jelly beans, and gum drops. Loosen with a knife as soon as they begin to harden. This recipe will make nine or ten lollipops.

Ice Box Cookies

- 1 cup Clover Leaf Butter
 - 3/4 cup Utah Beet Sugar
 - 2 Milk White Eggs
 - 1 teaspoon vanilla
 - 2 1/2 cups Globe "A1" Flour
- Cream butter, add sugar. Beat eggs thoroughly and add. Stir in flavoring and flour. Chill well and put through a cookie press or cut in slices. Decorate with bits of nuts, fruits, and candies. Bake at 375 degrees for twelve to fifteen minutes.

On The Book Rack

(Concluded from page 92)

from his mother's folk to attend school in New York.

Quickly Alexander Hamilton adjusted to the new life, found new friends, and studied well. When he found himself in the midst of a revolution he adapted himself once again to the altered situation and plunged wholeheartedly onto the side which he had finally decided was the right.

The author's sub-title "Portrait of a Prodigy" is well chosen—for this young man, orphaned and apprenticed at eleven, offered a partnership in a business at fifteen, certainly was a prodigy. Reading of his life should stimulate young and old today.

—M. C. J.

LET THE PEOPLE SING

(J. B. Priestley. Harper and Brothers, New York. 1940. 351 pages. \$2.50.)

IRONICAL, salty English humor serves to poke fun at conditions which need correcting and to make people feel that these conditions can and must be changed. It's this kind of humor that permeates the latest Priestley novel, *Let the People Sing*.

The story deals with a down-at-the-heels

comedian, an exiled professor, a traveling auctioneer, and his young cousin—who called him Uncle. The author praises democracy as opposed to moldy aristocracy. He feels that if countries would "Let the People Sing," sorrow, heartache, and dictators would soon be things of the past.

Interesting as this book is, it will not replace Mr. Priestley's non-fiction works in the hearts of his admirers.—M. C. J.

AUTUMN LEAVES

(Winifred Morris Tibbs. 31 pages.)

THIS little book of poetry and prose was written since Mrs. Tibbs passed her eightieth birthday, a remarkable achievement in itself, apart from the merit which the selections have in their own right. The poems vary from prayers for peace to lullabies and their messages will find answering echoes in many hearts.—M. C. J.

The Church Moves On

(Concluded from page 95)

ber of the general board of the Relief Society under the presidency of Emmeline B. Wells.

December 17, 1939

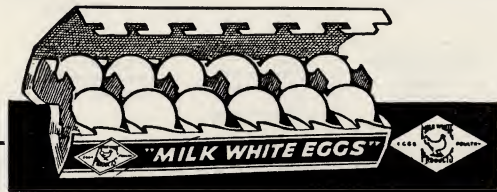
David Ballstaedt, formerly second counselor in the Brighton Ward bishopric, was named bishop of the ward to succeed Richard S. Kevern. Henry Winter was released as a counselor and George I. Passey and Hyrum Wolf named new counselors.

At a reorganization of the West Point Ward bishopric, George Q. Bennett was appointed bishop with Rollan Montgomery as first, and Loy F. Blake as second counselor. James H. Patterson was named ward clerk. Retiring officers are Amos Roy Cook, bishop; Ward C. Holbrook and Rollan Montgomery, first and second counselors respectively.

Bishop Wilbur M. Powell of the Upton Ward was released with his counselors, Parley Powell and J. Lavern Boyer. William Robinson, ward clerk, who had served twenty-eight years as a member of the bishopric and as clerk, also was released. New bishop sustained is J. Lavern Boyer, with Edward Moore as first counselor and William Diston as ward clerk. A second counselor has not been selected.

December 20, 1939

Steady growth of the Church in the Southern States Mission was noted in the report of Elder John A. Widtsoe of the Council of the Twelve, following his return to Salt Lake from a four-week tour of the mission during which he was accompanied by his wife, Leah D. Widtsoe. Mission membership comprises some nineteen thousand Saints in seventy-five branches located throughout Mississippi, Alabama, Georgia, Florida, and South Carolina. A staff of nearly two hundred missionaries is serving under the direction of President and Sister Merrill D. Clayson.



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UTAH POULTRY PRODUCERS' CO-OP ASS'N

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

OFFICERS' UNION MEETING

THE key to success of Melchizedek Priesthood work in any stake is the monthly meeting of the stake Melchizedek Priesthood committee with the officers and leaders of quorums and groups. Every stake committee finds here a challenge to make these meetings very much worth while. They should constitute an interesting and profitable training school for quorum leaders.

A suggested program was printed in the *Era*, June, 1939, page 358. It would be helpful if all stake committees and Priesthood officers would again read this page.

All of these officers are encouraged to do their best to make Priesthood meetings and activities pleasurable and profitable. To this end, the most helpful factor will be the successful monthly leadership meeting of all the officers.

THE GOSPEL DOCTRINE CLASS AND THE PRIESTHOOD

THE Gospel Doctrine Class of the Sunday School is conducted in collaboration with the Melchizedek Priesthood of the ward. The courses of study, devised especially to meet the needs of the mature members of the Church, are prepared by the General Sunday School Board with the approval of the general Priesthood Authorities. All holders of the Melchizedek Priesthood and their wives would profit greatly by regular attendance at this important class.

Because of this close connection with the needs and duties of the Priesthood, Gospel Doctrine class leaders should be selected with the joint approval of the ward bishop, the Sunday School superintendency and the presidencies of the ward Melchizedek Priesthood quorums.

THE QUORUM CLASS LEADER

THE success of the Melchizedek Priesthood course of study will depend largely upon the vigorous, intelligent activity of the committee on Class Instruction, of which the quorum leader or teacher and his assistant should be members. Quorum teachers who prepare every lesson carefully soon build up interest in the subject and enthusiasm for it.

The study outlines in the *Era* will guide the teacher. The problems there suggested will help stimulate individual thinking and wholesome group discussion. The selections from Church leaders on the subject of Priesthood are valuable supplementary material.

The quorum teacher should be a member of the quorum. To ask a High Priest to conduct the class work for a quorum of Seventy, or a Seventy for a quorum of Elders, or vice versa, is to deprive quorum members of development on which they have a claim. In every quorum there are members, who, if they carefully and prayerfully prepare their lessons, will become acceptable class instructors. Every teacher should have an assistant, so that unavoidable absences of the class teacher may not interrupt the continuity of class instruction.

A GOOD WORK

THE High Priests' quorum of Big Horn Stake reported the completion of a fine project. A member became an invalid and lost the home he was purchasing on a contract. Learning of the situation the quorum went to work with a will and in two months built and paid for a comfortable home for their sickly brother. The cost in material, labor, and cash totaled \$667.89. Here was indeed a manifestation of brotherly love.

ANTI-LIQUOR-TOBACCO COLUMN

THE SHAME OF IT

THE December 4, 1939, issue of the magazine *Life* carries a brief article, "Clubwomen Get Lessons in Cigaret Smoking," indicating one more way in which "evils and designs . . . exist in the hearts of conspiring men in the last days." A committee of a Priesthood group of Westwood Branch, Los Angeles, wrote a letter to *Life* protesting smoking by women.

It seems that a "pretty registered nurse and ex-actress" has toured the country during the past year "lecturing to clubs, department store employees, nurses, charm school students on smoking manners."

The implication is plain that the purpose of these lectures is to increase the popularity of smoking among women and to gain addicts among the ninety per cent of women over forty-five who do not smoke.

How long are women to continue to be "Easy Marks" for the seductive though shameless advertising schemes of cigarette interests? Do women not know that smoking makes them repulsive to large numbers of clean, honest men? "I tell you women and girls that few of you can use me without definite-

ly losing charm and physical attractiveness. . . . Eventually you will have to pay the price—sallow skins, premature aging, scrawny necks, twitching eyes, and gray hair. I destroy the 'Pep' of which the modern girl is so proud." (*Nicotine on the Air.*)

"From my observation during thirty-five years of practice I am convinced that there is no factor contributing more to the undermining of the health and morality of womankind than the cigarette."—W. A. Moser, M.D.

Many of us believe that advocates of cigarette smoking, especially by adolescents and women, are, in this respect at least, enemies of the country and of the race. Let us not be slow in condemning their nefarious work.

1940—A BANNER YEAR

WE have been talking about the Anti-Liquor-Tobacco campaign for two years. During this time every issue of the *Era* has carried something in this column.

The Church-wide campaign has been developing, growing continually. About three hundred thousand booklets have been distributed and widely read in every stake and many of the missions of the Church. To a far greater extent than ever before, the Mormon people now know why liquor and tobacco "are not good for man." Their use is positively injurious to mental and physical health, dangerous to morals and happiness, an economic loss and an enslaving habit. For these reasons there is abundant justification for an energetic, relentless fight against their use by every member, home, and organization in the Church.

But the above indictment, severe as it is, is not complete. The gravest charge of all is that the use of these narcotics, especially of tobacco, is a faith-killer. And a faith-killer injures its victim not only here but hereafter. This is the strongest reason why every informed Latter-day Saint, every Priesthood quorum, and every Church organization stands so firmly for the observance of the Word of Wisdom.

Will not all of these strive to make 1940 a banner year in the campaign?

LOCAL INITIATIVE

FROM the Second Ward, Weber Stake, comes word of a unique way the committee used to acquaint the Sunday School with the contents of *Nicotine on the Air*. A microphone in the bishop's office and a loud speaker in the sacrament hall were used to broadcast to the school in seven week-

(Continued on page 102)

(Continued from page 101)

ly installments the contents of the booklet. This broadcast took the place of the two-and-a-half-minute talks.

The committee of Weber Stake conducted a poster contest among the wards for pictures to tell ideas in promotion of the campaign. Fourteen pictures were entered and prizes for first and second best were awarded. The pictures were shown in rotation in all the ward houses. These pictures teach important truths in an interesting way.

In many other stakes resourcefulness is finding unique ways of keeping up interest in the campaign. The General Committee would be glad to have them reported. They will serve as fruitful suggestions in other stakes.

BILLBOARD DISPLAYS

The Bird & Jex and the Packer Corporations are again donating one hundred and ten large billboards in Utah on which temperance gems are being displayed from January to April. (Concluded on page 124)

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

ELDERS' QUORUM OF ENOCH AND SUMMIT WARDS

An interesting work has been carried on by the Elders' quorum of the Enoch and Summit wards. This quorum, made up of Elders from both wards, has a membership of about fifty-five members, all of them rather young men. Several of the members have been building homes in that part of the country. Once a month a number of the Elders would get together and go as a group to where a new home was being erected and put in a day's work. President Palmer reports that they have built up a fine quorum spirit by doing this work.

President Palmer also reported on a stake Welfare committee project which is worthy of attention. He states that they found many families who did not have any chickens on their place, and they felt that their standard of living could be raised by the placing of a few chickens on those places. As the families did not have the means with which to acquire the chickens the committee proposed to furnish chicks to all families recommended by the ward bishop, with the understanding that the family would take from fifty to one hundred chicks, according to their ability to handle them, and would raise them until fall, and then turn back to the committee all of the cockerels, the family to keep the hens.

The committee purchased 4,800 chicks in the spring at a cost of \$480.00. These chicks were distributed to 125 families. In the fall when the cockerels

which had been returned to the committee had been sold there was a return of \$454.00.

HOLLAND

From Holland comes a report of industry and labor. Jansje Copier from Breukelen, who is one of the very fine Saints there, in writing to T. M. DeBry, secretary of the Church Welfare committee, states: "Our town is the first town in Holland to have a Church Welfare committee. Our boys work in the field early in the morning before they go to their own work. They rise at 4:30 a. m. and work till 7:30 a. m. They then go home and at eight o'clock they are at their own work. We have not more than one or two members who have no work to do and so we work early in the morning. When the diggers have finished, and the plants are growing, I go to the field with some of the Bee-Hive Girls, early in the morning, just as the boys do, to weed the ground. I know 'the early bird catches the worm.'"

OTHER STAKES AND WARDS

From the Logan Eighth Ward we learn that three Elders, one High Priest and one non-member, whose family are Church members, were taken off relief. The Logan Eleventh Ward reports one Elder taken off relief.

The Wasatch Stake reports the following assignments and accomplishments: The High Priests as a quorum were asked to provide 2000 pounds of meat; this quorum reports that they will fill this allotment 100%, and that in addition to this they have helped one quorum brother to establish himself in the bee business. The Twentieth quorum of Seventy from this stake had an

assignment of eight hundred pounds of meat. They report that their full allotment is now ready, and that in addition to this they, as a quorum, helped one of their members to become gainfully employed. The Ninety-sixth quorum of Seventy in the same stake was also given an assignment of eight hundred pounds of meat. They report that they will fill this allotment one hundred per cent, and that they have also helped two members to become established.

Maricopa Stake reports that the Seventies have assisted two members who have had illness, and were not able to care for themselves. The Elders have assisted one.

From Nebo Stake comes an interesting report to the effect that the Priesthood quorums of the Payson Second Ward have sponsored a project of caring for thirty acres of splendid farm land. They state that this project has furnished two men work most of the time for the past six months. Last year this ward farmed twenty acres of land, from which they gave to the Welfare Plan \$1,090.00, besides having for use in the ward several hundred dollars.

While many of the quorums have not been able to place any of their members in permanent employment, they have done many things to help. The High Priests of Buhl Ward report that with the help of four Elders and two Adult Aaronic Priesthood members they were able to thresh the grain for one of their members who was sick. In the Murtaugh Ward, Bishop W. E. Egbert reports that the Priesthood quorums of the ward with the help of some friends hauled and stacked the hay of both the first and second crops for one of their members who was injured.

Melchizedek Priesthood Outline of Study, March, 1940

TEXT: *Priesthood and Church Government.*

(See supplementary readings, problems, and projects below.)

LESSON VII

FITNESS TO RECEIVE AND TO HOLD THE PRIESTHOOD
(Read Chapter 5, pp. 49-56.)

- I. A day of calling and a day of choosing
 - a. Worthiness shall determine who receives Priesthood
 - b. Worthiness shall determine who is advanced in Priesthood
- II. "Lay hands suddenly upon no man"
 - a. Essential steps in recommending for ordination
 - b. Admonition of Paul, "that the cause of Christ suffer not"
- III. How may a man become worthy?
 - a. Must have faith in God
 - b. Must exercise love
 - c. Must show devotion to the Cause
 - d. Must be teachable
- IV. How may a man remain worthy?
 - a. "Be ye clean that bear the vessels of the Lord"
 - b. Daily deportment: Doc. & Cov. 88:123-126
- c. Use of talents in own particular sphere
- d. Selfless interest in the Cause (See Supplementary Readings 1)
- V. Priesthood implies leadership
 - a. Cannot shift responsibility on others
 - b. Should be foremost workers in every project for advancement of Church
 - c. Proper use of God-given intelligence to high purpose
 - d. Initiative to "bring to pass much righteousness"
- VI. "Now let every man learn his duty"—the need for knowledge (See Supplementary Readings 2)
 - a. Those not worthy to stand who do not learn duty
 - b. Reading scriptures a source of power and intelligence
 - c. Special revelation not necessary when knowledge available
 - d. "That ye may be prepared in all things"

Problems and Projects:

1. Positions of responsibility in the fields

of government, education, business, the trades, the professions—in fact, all walks of life—demand much previous training. What preparation is expected of the Priesthood candidate? Considering the nature of Priesthood responsibility, do you think this preparation enough? Have men ever been ordained before they were “ready”? What recommendations have you to offer by way of schooling men to bear the Priesthood?

2. Is the fact that a candidate is a “good man” sufficient qualification for a particular Priesthood office? What do you understand by “fitness” to receive the Priesthood?

3. What is meant by “magnifying” a calling? Recite instances when you have felt you were, and when you were not, magnifying your particular calling.

4. Compare your effectiveness as a Priesthood worker today with your effectiveness ten years ago, five years ago, a year ago. How well acquainted are you right now with your duties? How well equipped are you to perform them?

5. Make a survey of services now performed by the auxiliary organizations of the Church for which it should be the business of Priesthood to provide. Do you feel that there has been a shift of emphasis from Priesthood work to auxiliary work? If so, how has this condition come about? What is being done, what may yet be done, to correct it?

LESSON VIII

PERSONAL DEMANDS OF THE PRIESTHOOD BEARER

(Complete Chapter 5, pp. 56-65.)

- I. Requirements for complete living
 - a. Divine qualities to right living
 1. Ten Commandments
 2. Beatitudes
 3. Doctrine and Covenants
 - b. Care of the body: Doc. and Cov. 89
 - c. Growth of the spirit
 1. Through proper conduct
 2. Through daily use of one's gifts
 - d. Exercise of the mind (See Supplementary Readings 3)
 - e. Economic security: provision for self and family
 1. Vocational activities
 2. Personal industry
 3. Financial independence
- II. The Priesthood bearer and his family
 - a. Consideration for the wife
 - b. Correct living by example and precept
- III. The Priesthood bearer and his fellow men (See Supplementary Readings 4)
 - a. Cosmopolitan outlook
 - b. A universal message
- IV. The Priesthood bearer and his country
 - a. Desire for peace, stability
 - b. Respect for law
 - c. Obligation to exercise voting franchise
- V. The Priesthood bearer and the Church
 - a. Payment of tithes
 - b. Sacrifice of own interests
 - c. Support of, loyalty to, presiding officers
 - d. Humility, not servility
- VI. The stamp of character
 - a. Prime essentials to success
 - b. Training of the will
 - c. Moral conduct
 - d. Steady effort
- VII. Accountability of the Priesthood bearer
 - a. Obedience to duty
 - b. Results of disobedience

- c. “God will hold us responsible” (See Supplementary Readings 5)

Problems and Projects:

1. What are the principles governing maintenance of good health? Have someone outline a simple program of personal hygiene to be observed daily. Have each quorum member report the nature of his daily occupation and ask for suggestions from class members for particular health safeguards to suit each case.
2. In what ways may intellectual activity be stimulated? In this connection discuss the value of reading, observation, conversation, art, music, thinking, studying, the preserving and classifying of information.
3. Point out the dependence of vocational success upon a sound body, an active mind, a growing spirit, a broad foundation of knowledge.
4. Ask for a brief report on “Personal Progress through Wise Money Management,” found in *The Improvement Era* for January, 1940, p. 24, and on “Getting Out of Debt,” *Improvement Era*, February, 1940, page 82.
5. Upon what will possession of the spirit of the Priesthood by the wife depend?
6. Would a hermit have much need, or use, for the Priesthood? What does your answer to this question reveal concerning the essential service character of Priesthood?

LESSON IX

A PROMISE AND A CHARGE

(Read Chapter 5, pp. 65-71.)

- I. Work for all to do (See Supplementary Readings 6)
 - a. Welfare of Church dependent on Priesthood activity
 - b. Activity a safeguard against apostasy
- II. How a man may lose his Priesthood
 - a. Through denial of truth
 - b. Through incorrect living
 1. The condemnation of a broken

covenant (See Supplementary Readings 7)

2. Specific instances
 - c. Through neglect of duty
 - d. Through misuse of powers and privileges
- III. A test of leadership and ability (See Supplementary Readings 8)
- a. Ability to preside and be presided over
 - b. Power of example: leaders, not drivers
 - c. Knowledge of duties
- IV. Building up the Kingdom of God
- a. “By kindness and love unfeigned”
 - b. A place for every man
- V. The elect of God: a promise to the faithful
- a. “He that receiveth my servants”
 - b. “Whoso breaketh the covenant”
- VI. Putting ideals into practice: self-examination
- a. Use of score-card device
 - b. Role of Personal Welfare Committee
 - c. Revival and maintenance of feeling of brotherhood

Problems and Projects:

1. The month of March has been spent in a consideration of the personal qualifications of the Priesthood bearer. March is the month of renewal and re-awakening in nature, of spring cleaning at home. It is a good time to have a mental house-cleaning, an inventorying of self on the basis of all that has been said in the last three lessons. There will be enough to do, as a major project, if every man individually, and if the quorum as a unit, conducts a serious self-examination to be scored and tallied as suggested in the textbook on page 70.
2. Trace the upward path of activity, the downward path of idleness in Priesthood work.
3. Discuss: “It is not so much the powers possessed by a man that make him fit, as the use that he makes of his powers.”

SUPPLEMENTARY READINGS

For Priesthood and Church Government

1. Service is the one thing required of every soul. He who will not serve his fellows is not fit to have place among them. Serving others is its own reward. When we receive the Priesthood we do so with the understanding that it will be used for the benefit of others. This is an obligation we take upon us. In fact Priesthood blesses us in two ways: First, it is the means through which exaltation comes to those who hold it; second, it is to be used in behalf of others that they also may be blessed. (Joseph Fielding Smith, *The Way to Perfection*, page 218.)

2. We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will) when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty, will assume its own responsibility, will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come there will not be so

much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the Priesthood. The Lord designated and comprehended it from the beginning, and He has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the Priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them they will fulfill their duties more faithfully and the work of the Lord will be all the stronger and more powerful and influential in the world. (*Gospel Doctrine*, page 199.)

3. The Gospel requires an intellectual appreciation as well as a spiritual acceptance of its truths, and can be understood more fully when the mind of man is applied to the study of it. The Gospel may be understood by those of

(Concluded on page 111)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

AARONIC PRIESTHOOD IN STAKE CONFERENCES

UNDER the plan of stake quarterly conferences for 1940, one of the four conferences is devoted largely to Aaronic Priesthood. This is one of the greatest privileges and opportunities ever accorded to this important division of the Priesthood of the Church.

It is desired that all who are connected in any way with Aaronic Priesthood supervision or activities join with the Presiding Bishopric in extending the most complete and hearty cooperation possible to stake presidencies in making each conference an outstanding success.

The first of these conferences have been held. The result has been a renewal of interest in and enthusiasm for the work of the Lesser Priesthood in its various branches. Outstanding have been the talks by Aaronic Priesthood members, Adult Aaronic Priesthood representatives, and wives of adult members.

The special leadership meeting, which is not included in the printed program, but is scheduled at a time selected by the stake presidency, is also proving to be an important feature of the conference.

NORTH OGDEN WARD AARONIC PRIESTHOOD, OGDEN STAKE.



NORTH OGDEN WARD PRIESTS' QUORUM.



SUGAR CITY AARONIC PRIESTHOOD ASSISTING IN WELFARE PROJECT.

USHERING AT STAKE CONFERENCES

IN addition to the privilege granted to the Aaronic Priesthood to have one quarterly stake conference of the year devoted primarily to Aaronic Priesthood activities, by special request of the General Authorities, members of the Aaronic Priesthood have been requested to assume full responsibility for supplying ushers, doorkeepers, messengers, and greeters at all sessions of all quarterly conferences.

This is a signal recognition of the Aaronic Priesthood which should be fully appreciated by leaders and members alike. It offers an opportunity to provide activity for a number of members at each conference, and also gives training in service in the Church.

It is urged that those responsible see

that these services which have been assigned to the Aaronic Priesthood be carefully planned and all those who participate be given complete instructions and suggestions regarding the duties assigned to them.

PRIESTHOOD QUORUMS JOIN IN WELFARE PROJECT

AMPLE opportunities for Aaronic Priesthood members to render service are provided by the plan of the Church in the operation of the Welfare Program. Aaronic Priesthood quorums of Sugar City First Ward in Rexburg Stake recently assisted the High Priests of that ward in the harvesting of a two-acre field of beets which produced eighteen tons during the past season. In a cooperative effort the Aaronic Priesthood groups assisted the High Priests in plowing, planting, thinning, irrigating, cultivating, and topping the sugar beets. Half of the proceeds are to be used for quorum purposes, and half through the Church Welfare Program. This was one of the outstanding projects conducted by the Priesthood during the past year.

Officers of the group report one hundred per cent cooperation by all members of the quorums taking part. Edward Johnson acted as Aaronic Priesthood supervisor, while Blair Montague and Louis Naive cooperated as supervisors of the Teachers' and Deacons' quorums. The project was conducted under the direction of the ward bishopric, consisting of Marion L. Murdock, Marvin Meyers, and Howard Pincock.

NORTH OGDEN WARD AARONIC PRIESTHOOD HAS EXCEPTIONAL RECORD

SO UNUSUAL and commendable is the record of the Aaronic Priesthood of North Ogden Ward, Ogden Stake, that a special request was made for photographs and details of activities for publication in *The Improvement Era*.

At a recent stake conference gathering practically the entire membership of the Aaronic Priesthood was in at-

tendance, and those who were absent were accounted for.

At the recent ward conference, eighty-seven per cent of the Aaronic Priesthood was in attendance, in addition to nine members of the Adult Aaronic Priesthood. The record showed this: Priests enrolled, thirty-three; present, twenty-eight; excused for sickness, three. Teachers enrolled, eighteen; present, fourteen. Deacons enrolled, thirty-six; present, thirty-four. Of a total of one hundred thirty-two Ward Teachers one hundred twelve attended the conference.

Each member of the bishopric meets with the quorum to which he is assigned. Practically all members belong to the ward Aaronic Priesthood chorus. Every active Priest and Teacher is doing ward teaching. Many of the members belong to the ward choir, and respond to speaking assignments in Sacrament meeting.

An outstanding activity of the Ward Teachers was the delivery of a special invitation to each family to attend the ward conference. The steps in the plan which proved to be notably successful were these:

1. The Teachers were requested to extend a special invitation to every family to attend the ward conference meetings. This invitation was, in most cases, extended to families on the regular visit which was made earlier than usual to meet the conference date.

2. Near the date of the conference a telephone call or a second personal visit reminded each family, and all were urged to attend.

3. The Teachers were especially urged to attend the conference and check on all families to learn how many had responded.

The result was that of the 1022 members of the ward 554 or fifty-four per cent attended the conference.

Bishop H. S. Campbell and his counselors, J. William Gibson and J. A. Woodfield, as the presidency of the Aaronic Priesthood, the quorum advisers, officers, and members deserve commendation for the excellent work being done and the splendid example they have set of Priesthood efficiency.

STANDARD QUORUM AWARD ATTENDANCE REQUIREMENTS REDUCED TO FIFTY PER CENT

IN ORDER to make allowance more fully for members away from home, working, or at school, and partially to offset serious inroads into attendance records during the summer vacation season, the attendance requirement for the Standard Quorum Award has been reduced from sixty per cent to fifty per cent retroactive for the year 1939. Under this ruling quorums with average attendance reaching or exceeding fifty per cent will be given the award for 1939 provided that the other six requirements have been met. In figuring

per cents, all members of the quorum are to be included without deductions of any kind being made.

Stake chairmen of Aaronic Priesthood committees are given the responsibility of checking with ward chairmen or quorum officers and recommending to the Presiding Bishopric for the award all quorums which have met the requirements.

THE STANDARD QUORUM AWARD

A STANDARD quorum is one where the following standards have been set:

1. Set up and follow a yearly quorum meeting program in accordance with the recommendations of the Presiding Bishopric.
2. Set up and follow a yearly program of social and fraternal activities in accordance with the recommendations.
3. Have an average attendance record of fifty per cent or more during the year.
4. Have seventy-five per cent or more members fill assignments during the year.
5. Have seventy-five per cent or more members observing the Word of Wisdom as shown by the annual report of the bishop of the ward.
6. Have seventy-five per cent or more of the members who earn money during the year pay tithing, as shown on the annual report of the bishop of the ward.
7. Have fifty per cent or more members participate in two or more quorum service projects.

FIRST TEN STANDARD QUORUM AWARDS

THE quorums which reported first for 1939 Standard Quorum Awards are honored by being listed in this issue. All twelve reports were received in the same mail and share the honors of being first. Balboa Ward of the San Francisco Stake is listed at the top in recognition of having been first for the last three years, but all twelve quorums appear on the record as being "first."

NAMES OF QUORUMS

Deacons' Quorum, Balboa Ward, San Francisco Stake.

1st Quorum of Deacons, Manchester Ward, Los Angeles Stake.

2nd Quorum of Deacons, Manchester Ward, South Los Angeles Stake.

3rd Quorum of Deacons, Manchester Ward, South Los Angeles Stake.

4th Quorum of Deacons, Manchester Ward, South Los Angeles Stake.

Teachers' Quorum, Manchester Ward, South Los Angeles Stake.

Priests' Quorum, Manchester Ward, South Los Angeles Stake.

Teachers' Quorum, San Francisco Ward, San Francisco Stake.

Deacons' Quorum, San Francisco Ward, San Francisco Stake.

Deacons' Quorum, Mission Ward, San Francisco Stake.

Deacons' Quorum, Oroville Ward, Gridley Stake.

Deacons' Quorum, Bunkerville Ward, Moapa Stake.

STAKE AARONIC PRIESTHOOD REPORTS TO COME TO PRESIDING BISHOPRIC

NEW forms for ward and stake Aaronic Priesthood reports are being sent to stake presidencies for distribution, which will provide for one copy of the stake report (not the ward), to be sent to the Presiding Bishop's Office each month. As this will be the only record covering the activities of Aaronic Priesthood quorums, the Adult Aaronic Priesthood and the Aaronic Priesthood Extension Plan, it is necessary that the reports come to the Presiding Bishop's Office promptly each month. A follow-up plan is being instituted to insure receiving a report from every stake every month.

Responsibility for compiling the reports rests with ward and stake Aaronic Priesthood committees. It is not the duty of ward or stake clerks, although it will be necessary to consult ward clerks in securing some of the information required.

QUORUM AIDS TO BE CALLED ADVISERS

WITHOUT in any way changing their duties or responsibilities, it is announced by the Presiding Bishopric that hereafter the special assistants to members of ward bishoprics in the conduct of Aaronic Priesthood quorums are to be designated as quorum advisers instead of supervisors.

It is felt the term *adviser* more nearly denotes the actual relationship of this officer to the quorum officers and members and will eliminate any confusion between the duties and responsibilities of the adviser and the member of the bishopric who is assigned to supervise the quorum.

All future publications will refer to this officer as the adviser. The cooperation of all concerned in establishing this new designation is desired.

PRIESTHOOD MANUALS SHOULD BE IN THE HANDS OF ALL QUORUM MEMBERS

AARONIC Priesthood Manuals should be in the hands of all quorum members as well as the bishopric and quorum advisers.

The subjects for 1940 are: *Priests, Priesthood Studies; Teachers, Priesthood, Religion, and Success; Deacons, Priesthood and the Development of Character.* Orders are being filled as fast as they are received.

The price of quorum manuals is ten cents each, postpaid. The price of the Aaronic Priesthood Handbook, for leaders, is also ten cents, postpaid.

(Concluded on page 106)

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message for March, 1940

"THE STANDARDS OF THE CHURCH"

THE standards of the Church are the standards of the Gospel of Jesus Christ. The teachings of the Savior when He was on the earth in person and the teachings He has given to the world through the Prophets since His crucifixion and resurrection have established the standards of the Church. These standards should be the standards of every member of the Church. How nearly any person comes to living in accordance with these standards determines in large measure how deep-rooted are that person's convictions and understanding of the Gospel.

Church standards include strict honesty in all things—in our personal affairs, in our dealings with our fellowmen, in our thoughts and in our actions. Truth and honesty are synonymous. The truths of the Gospel of Jesus Christ cannot and do not condone any departure from the standards of honesty.

Under the standards of our Church anything short of sixteen ounces is not a pound; twelve inches are required for a foot and thirty-six inches for a yard.

Our moral standards demand strict chastity and personal purity. Impure thoughts and immoral acts are in direct conflict with Church standards. A true Latter-day Saint is clean in thought and action.

Our religious standards demand faith in a living God; belief in the Savior and in His divine mission; acceptance of Joseph Smith as a Prophet of God and his successors as prophets; respect for the Priesthood; respect for the commandments of the Lord and the teachings of His servants; respect for the Sabbath Day; observance of the law of tithing; observance of the Word of Wisdom and loyalty to the Church, its institutions, and its leaders.

These standards form the code of living of true Latter-day Saints. The happiest, most satisfied, and most blessed people in all the world are those who live according to these standards, which never change. Being based upon truth, they cannot change.

A GUIDE TO WARD TEACHING

(Continued from January, page 43)

PRESIDENT Francis M. Lyman, just prior to his death, told a member of the Presiding Bishopric:

Now that regularity has been developed in ward teaching the time has come when definite instructions should be given to bishops to the effect that there are two permanent subjects for Ward Teachers to impress upon the families of the Latter-day Saints and they are: *Family prayer* and *attendance at Sacramental meetings*. These subjects should always be kept before the Saints and discussed in their homes. Every bishop should see that the Ward Teachers are taught the essentials of family prayer and should then teach the Saints in their homes, setting the example themselves.

The Teacher should remember that one of his special duties is to implant faith in the hearts of the people with whom he is called to labor. Mere reading of outlines and local gossip are not teaching. Under the inspiration of the Lord, every humble Teacher will be impressed as to what should be said, as well as delivering the monthly message.

It should be the aim of the Teacher to leave the homes of the Latter-day Saints with a blessing. All visits should be made at a time suitable for the family. All members of the family should be called together by the head of the house and whenever convenient the Teacher should pray with the family. Leave one good thought.

The Teacher should measure his success by the increased spirituality of the families with whom he labors and their increased devotion to duty. No Teacher should be satisfied with merely calling on the people once a month. He should also ascertain what the members of the family are doing in the various quorums and organizations, and if any are not laboring and have not been afforded the privilege of rendering service in the Church, their names should be reported to the ward bishopric.

(To be Continued)

Aaronic Priesthood

(Concluded from page 105)

WORD OF WISDOM REVIEW

LIQUOR INFLUENCE IS GROWING MENACE IN MOVIE INDUSTRY

FOR many years it has been the notorious fact that by clever manipulation tobacco, particularly cigaret, manufacturers have used the motion pictures to increase sales of their products. By means of the most subtle suggestions, the clever propaganda of the tobacco industry has misled hundreds of thousands of unsuspecting young men and young women to become victims of the cigaret habit.

Similar efforts are now being made by liquor interests, and their activities have reached the point where they have been referred to as a "menace in the moving picture field."

Whether or not this action of the liquor interests with the cooperation of the moving picture interests is reacting in a serious way in the attendance at motion picture theatres can best be determined by the fact that attendance at motion picture theatres in the years since prohibition has decreased between twenty-five and fifty million persons a week. In a statement from the American Business Men's Foundation of Chicago the following appears: "Besides the dangerous experiment of permitting the liquor interests to invade motion picture offerings with their clever propaganda, rapid increase in sales of alcoholic beverages since repeal has undoubtedly had its effect in depressing most movie attendance and diverting many millions of dollars worth of normal movie income into the field of the liquor dealers."

It appears therefore that from two angles motion picture attendance is now suffering—first from the refusal of those who object seriously to the use of motion pictures as a piece of propaganda for the use of liquor, and second, through lack of attendance of those who spend the money that would otherwise go to motion pictures for liquor and the members of their families who are left without means to pay for motion picture theatre tickets.

Members of the Aaronic Priesthood should be warned that liquor and tobacco interests are more alert than ever and will, apparently, stop at nothing to accomplish their ends.

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

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Superintendent of Research Bureau*

ELLEN HILL,
Assistant Librarian.

A CHALLENGE

By Merritt H. Egan

Genealogical Representative, Eastern States Mission

RECENTLY I had the opportunity of touring part of the mission and consulting with the various genealogical representatives and people interested in genealogy. Although each visit was extremely short, we feel that much was accomplished. The spirit of Elijah is certainly working wonders here. I remember last year at this time—even though many were interested at that time—now the interest is much increased.

We find that there is a much closer bond between those interested in genealogy than in some of the other organizations. In some of the branches people traveled many miles in an effort to talk to us about genealogy. Literally the people are hungry here in the Eastern States Mission for instructions—general instructions about the various methods of doing research. The entire obstruction in our way is that people just do not know how to begin, and the missionaries at present do not know how to help them begin. It does seem strange that the activities—genealogy and temple work—which are related to the Priesthood more closely than any other activity in the Church, should be passed by so lightly by so many young missionaries and prospective missionaries. Missionaries in the field could do ever so much more good than they are doing with the Saints, if they knew how. Elders and Sisters in the mission field spend quite some time with Saints speaking about generalities before and after meals. During this time they might as well be giving the Saints something that they really need; they might as well be teaching genealogy to them, if they only knew how.

From a survey of missionaries as they enter upon their mission duties in the Eastern States Mission, it has been found that out of a total of one hundred and twenty missionaries, one hundred and eighty are interested in genealogy—at least they have the feeling that it is important and that they should be active in it. The other twelve admit that they are not particularly interested. This is, obviously, because they have had no contact with genealogy, and they do not realize that salvation for the dead is the basis of the Gospel plan. The surprising point appears when our survey shows that

THE need for the training of missionaries in the fundamentals of genealogy and temple work has long been sensed by Church leaders. The fourth year Junior Lesson Course in genealogy, entitled, "Power From On High," has been especially prepared to assist outgoing missionaries, doctrinally and technically. The author of the following "Challenge," Elder Merritt H. Egan, is an outstanding example of the benefits to be derived from such courses. He was so interested that he completed a study of three Junior courses, and earned the certificates awarded for completing the accompanying assignments, and all this without the aid of a teacher. Upon his arrival in the Eastern States Mission he was appointed Genealogical representative, and has done remarkably well in increasing genealogical and temple activities there.

ninety-six of the one hundred and eight missionaries who are interested have had comparatively little or no experience at all in genealogy.

The above figures show that ninety per cent of the missionaries, when they enter the mission field, are interested in this important subject, and they do know in an indirect way that it affords a rich opportunity for service. They have been inactive only because they have not put themselves out in an effort to learn something about genealogy. This has been proved in at least a dozen cases during the past year. Most of them do not understand the first steps in filling out the standard genealogical forms. It seems that the figures and the percentages given above are in the opposite proportions to those one would expect. Instead of a direct proportion we have an inverse proportion.

Somewhere the opportunity is not given or is not given in the right way to get these young people—ninety per cent of Mormon missionaries—active in genealogy, the one great point in the Gospel plan that few mission Saints know anything about and, consequently, the point that a missionary should be strong in. . . .

If missionaries were properly prepared, they would not only build up the mission, but they would build up the stakes in the West when they returned home. . . .

Certainly inasmuch as our Church is unique in genealogy and temple work,

it does seem inconsistent that missionaries representing the Church should not know how to fill out one of the forms. . . .

Some steps should be taken to require, or at least encourage, future missionaries to receive some genealogical training before coming into the field. I realize my lack of training and know that I could have done and could do a great deal more in my mission labors if I had a fuller knowledge of this work than the slight bit I did and do have.

Most missionaries at some time or other have been at a disadvantage in their labors, because they have not had first-hand, general, and detailed information concerning genealogical and temple procedures. They have been embarrassed to admit (to themselves at least) that they know very little about these activities which are related to the Priesthood of God perhaps more closely than any other activity in the Church. Can we, as missionaries, who profess to understand the Gospel and who hold the Priesthood, pass by so lightly the one subject that is so important to and yet so under-developed by most Mission Saints?

You may ask, "What can I as a missionary do to improve this situation?" In answer we invite you to observe closely the standard instructions and then proceed today with the first steps to fulfill your obligation to yourself, your forefathers, and the Saints with whom you are laboring!

Remember, our final objective is to have the ordinances of baptism, endowment, sealing of wife to husband, and children to parents performed for every eligible person who is our ancestor or who is in the immediate family group of our ancestors. To do this, of course, we must definitely establish the identity of each of these individuals.

These steps present a challenge to us all that cannot be passed by lightly. If you are one of the many who feels the obligation to your ancestors but who has done nothing about it, we not only challenge you but we promise you that if you will do your part, faithfully endeavoring to comply with the above steps, your heart will be turned to your fathers. And we promise you in accordance with the promise made by Church leaders ever since the Prophet Joseph Smith that you will be given divine aid in this endeavor.

This is a vital challenge to you! Will you accept it?



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First Vice Chairman and Treasurer

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GENERAL CHURCH MUSIC COMMITTEE

General Offices General Church
Music Committee

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

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ROLE OF THE ORGANIST IN SELECTION OF CHURCH MUSIC

By Dr. Frank W. Asper

THE organist, by his preludes and postludes, his accompaniment and sacramental music, has it in his power to affect for good or bad the worship of the people. One of the most important requirements of the organist is that he carefully select and prepare all preliminary and sacramental music, as well as hymns and choir accompaniments. Furthermore, he must be dependable. There is nothing so damaging as an organist who is not punctual and regular. He should constantly try to improve not only in technique, but also in musicianship, always striving to attain a contrast in his selections and at the same time keeping away from anything that might be interpreted as being spectacular. Our services are not for the glorification of the individual, but for worship, in which everyone can participate, and if any personality be thrust upon those who come for that purpose, the spirit of the assembly is marred.

The importance of the preliminary meeting with the choir leader cannot be over-estimated. It is here that every idea should be fully aired and the plans discussed. Whatever may be decided, the chorister and organist should both put up a united front. There should never be any deviation from this. An organist should never talk adversely about the choir leader or any of the choir members, even to his closest friends. Many times the chorister wishes to express himself on many personal things that happen in the choir. Much of this comment will naturally be made to the organist because he is the one who is closest to the chorister in what they are naturally trying to do. The organist should never, under any circumstances, break this confidence to anyone. If a choir leader knows that he has someone whom he can trust in this way, it will go far in creating a bond between the two.

The question often arises, "What should the organist do when he sees the choir leader make a glaring mistake?" The most courteous way to treat anyone who has made an error is to let him "save his face." Nothing is gained by tearing down the dignity of a choir leader. Any error can of course be

discussed in the preliminary meeting, or at opportune moments during the rehearsal. Such circumstances as these very often arise because of the very nature of things. Many of our organists are better trained musically than the directors under whom they play, and for this reason a great amount of help in musicianship and interpretation can be expected from them.

Possibly the most important thing the organist has to do from the standpoint of selection of music is to have a proper prelude. It is possible for him to disturb the serenity of worship by selections that may be ill-chosen. The utmost care must be used in their choice. No number should be used having secular connotations. Rather than to run the risk of marring any church service, it is better to omit playing a doubtful number, no matter how beautiful the piece might be. Especially to be avoided are those numbers taken from operas which do not deal with a sacred theme. There are many beautiful selections which are used in operas in a sacred sense, to the use of which there can be no objection.

The following selections are recommended by the General Music Committee:

MUSIC FOR REED ORGAN

Publisher

Classic and Modern Gems for	Presser
Reed Organ	.....
Fischer's Album for Young Organists	.....J. Fischer
Forty-three Organ Selections	.....J. Lorenz
Gems for the Organ—(Harry Rowe Shelley)	.....Schirmer
Harker's Harmonium Collection—	.....
Selections for Harmonium—	.....Schirmer
One Page Voluntaries	.....Lorenz
Organ Voluntaries—(Alexander Schreiner)	.....J. Fischer
Reed Organ Player—(Walter Lewis)	.....Presser
Reed Organ Selections	.....O. Ditson

MUSIC FOR PIPE ORGAN

Church Music for the Smallest Organ—(Nevin)	.....J. Fischer
Organ Melodies—(Landon)	.....Presser
Popular Church Organ Pieces	.....O. Ditson
Sacred Hour at the Organ—	.....Fischer
(Arno) Organ Folio—(Dr. Frank W. Asper) in preparation, to be out about April 1st	.....Fischer
The Chapel Organist	.....Presser
The Organist—(Preston Ware Orem)	.....Summy

QUESTION

I notice that on our pipe organ when I depress the pedal to the right, the organ gets louder, but the stops do not function. Please explain.

ANSWER

The pedal farthest to the right on your instrument is called the crescendo pedal. It gradually brings on the stops of the organ, beginning with the softest, gradually going to the very loudest in order, and vice versa. Sometimes the couplers are included on the crescendo pedal, but it would be necessary to try putting them on and off when the crescendo pedal is part way open to see whether they are connected or not. We do not recommend the indiscriminate use of the crescendo pedal because the stops all go on in a stated order and there is no choice in the way in which volume may be built up.



FATHER AND SONS

NINE sons and four daughters honor the Danish name of Charles A. Larsen, 71, of Buhl, Idaho. Brother Larsen's wife, Annie Larsen, also of Denmark, died in 1922 at the age of forty-nine, and in the following year he married Christine Schultz, who has cared for this large family. Brother Larsen came to Gunnison, Utah, in 1891. Eleven years later he moved to Driggs, Idaho, where he twice served as bishop of the Darby Ward: 1909-1913 and 1924-1926. He filled a two-year mission to Denmark in 1930.

From the eldest down, the names of his sons are as follows: Jonnie, Nels, Alfred, Charles, Edgar, Lon, Elmer, Clarence, Earl. The accompanying picture was taken June, 1939.

Mutual Messages

General Superintendency
Y. M. M. I. A.
GEORGE Q. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM
Executive Secretary

General Offices Y. M. M. I. A.
50 NORTH MAIN STREET
SALT LAKE CITY, UTAH
General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency
Y. W. M. I. A.
LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD
CLARISSA A. BEESLEY
Executive Secretary

Send all Correspondence to Committees Direct to General Offices

Executives

Y. W. M. I. A. APPOINTMENTS NEW BOARD MEMBERS

NEWEST appointees to the General Board of the Young Women's Mutual Improvement Association are Miss Marie Waldram, Mrs. Lucaine Clark Fox, Mrs. Lueen Jensen King, and Miss Beth Paxman, all of Salt Lake City.

The four new members are all experienced Mutual workers. Miss Waldram recently returned from the British Mission, where she served as supervisor in auxiliary organizations. Mrs. Fox is a member of the Ensign Stake Y. W. M. I. A. presidency. Miss Paxman was formerly supervisor of the Y. W. M. I. A. in the California Mission, and Mrs. King has served as Gleaner Girl leader in the Granite and Highland stakes for many years. Miss Waldram has been assigned to the Gleaner Committee; Mrs. King and Miss Paxman to the Junior Committee; and Mrs. Fox to the Bee-Hive Committee.

Gleaners

Hazel Brockbank, chairman; Katie C. Jensen, Vella Wetzel, Freda Jensen, Grace Nixon Stewart, Helena W. Larson, Florence Pinnock, Marie Waldram.

WE ARE delighted that many of our wards are already prepared to bind a ward sheaf. As you know a ward sheaf may be bound when every girl of Gleaner age (17-30) living in the ward is enrolled in M. I. A. Read page 256 in M Men and Gleaner manual for exceptions to this rule.

Some beautiful ceremonies are being planned by our wards where the ideals of Ruth the Gleaner are both sung and told. Flowers and music and appropriate setting are especially planned.

Some of the Comradery night ceremonies have been most outstanding also.

How near are you to the goal: A ward sheaf bound in every ward? Upon request from the field a printed sheaf will be mailed to every ward binding a sheaf.

On Sunday evening, December 3, 1939, the first ward sheaf was bound in the 1939-40 season. Fifty-six Gleaner Girls from the Provo Sixth Ward, four of whom are not Latter-

day Saints, participated in the event. The beautiful, well-planned service gave a picture of values of Gleaner work in song, story, reports, and original song and verse. The Gleaners were seated in the choir seats and formed a background for all presentations. The M Men occupied the first three rows in the audience. As one part of the program they stood and presented a framed, printed gold and green scroll. It read:

Our Tribute to the Gleaner Girls of Provo Sixth Ward, Utah Stake, for the accomplishment they have made in binding their ward sheaf under the leadership of Ethel Millett Taylor. This signifies that all Gleaner Girls of the ward are now enrolled and are active participants in the Mutual Improvement Association. Dec. 3, 1939. Sixth Ward M Men.

How is the project on *Treasures of Truth* working out in your stake? Are the separate lessons for the fourth Tuesday proving satisfactory and helpful to your girls? Surely lives are enriched if they have ever touched such subjects as "My Inspiration," "My Kin," "Sacred to Me," "Days of Remembrance," "History," "Poetry and Prose."

Good luck and Happy Gleaning for 1940.

M Men-Gleaners

SUGGESTED MATERIAL FOR SPECIAL INTEREST GROUPS

THE executives of the two General Boards are happy to furnish free of charge to the field for use in Special Interest Groups the following manuals of past years:

Youth's Opportunities by Burton K. Farnsworth, M Men and Gleaner Manual, 1937-38.

Gleaning by Dr. Adam S. Bennion, Gleaner Manual, 1930-31.

The High Road to Progress—a symposium—Senior Manual, 1937-38.

The Leadership of Joseph Smith by John Henry Evans, Adult Manual, 1934-35.

A Brief History of the Church, Gleaner Manual, 1931-32.

The Community High-Road to Better Things by Joseph A. Geddes, Senior Manual, 1935-36.

Science, Tradition and the Book of Mormon by Hickman and Sperry, Adult Manual, 1937-38.

These manuals will be mailed to you upon request as long as they last.

Refer to page 21, M Men and Gleaner Manual, 1939-40, for other suggestions.

The course Manual for 1939-40, *Youth and Its Religion*, is being used by several of our Special Interest Groups and is very successful.

The course, *Tonight on Broadway*, is a review of seven of the very latest plays given on Broadway, New York, by Professor Joseph F. Smith of the University of Utah. We hope the wards will take advantage of this opportunity. The manuscript is furnished upon request, free of charge.

Some of our stakes are making M Men and Gleaner work a happy thing. They were wise in planning a year-round program early in the season. As a result they are receiving cooperation and enthusiasm from their leaders and young people. For example, we submit the following program from Maricopa M Men and Gleaners:

M MEN AND GLEANER YEAR- ROUND PROGRAM, 1939-40, MARICOPA STAKE M. I. A.

- Sept. 24 Leadership training meeting
- Oct. 8 M Men-Gleaner Convention, Second Ward, 2 p. m.
- 22 Leadership training meeting
- 25 Opening formal ball at Mezona
- Nov. 1 Basketball season officially opens
- 11 M Men-Gleaner all-day outing
- 18 and 19 Officers and Leaders conference
- 26 Music and speech arts night in ward
- Dec. 3 Music and speech arts finals, Second ward, 2 p. m.
- 17 Leadership training meeting
- 24 Christmas caroling
- Jan. 3 M Men basketball schedule begins MUHS
- 28 Leadership training meeting
- Feb. 22 Gleaner Girl co-ed dance
- 25 Leadership training meeting
- Mar. 13-14-15 Stake basketball tourney MUHS
- 24 Leadership training meeting
- Apr. 4-5-6 Division thirteen basketball finals
- 10 Spring formal dance—Mezona
- May Keepsakes and customs Gleaner party
- June 12 Spring dancing party—outdoors
- July 24 Swimming party
- Aug. 24 Desert picnic

We know you haven't forgotten that the M Men and Gleaners are responsible for the ward Valentine party on February 14 or a date near thereto. Also that plans for the annual M Men-Gleaner banquet are made and ready for execution. A little checking and encouragement for those who are responsible would be helpful at this time.

(Continued on page 110)



On December 2nd and 3rd, 1939, six hundred fifty M Men and Gleaners of Southern California attended the annual M Men and Gleaner Convention. San Fernando Stake M Men and Gleaners were hosts and entertained the visiting M Men and Gleaners in a delightful manner. The Saturday evening dancing party in the New Stake House was delightful. The above picture was taken after the Sunday morning testimony meeting and was attended by six hundred fifty of the finest M Men and Gleaners of Southern California. Stakes participating were: San Fernando, Pasadena, South Los Angeles, Los Angeles, Long Beach, San Bernardino, and Englewood. The new Englewood Stake will be host for the next convention in 1940.

Explorers

M. Elmer Christensen, Chairman; Mark H. Nichols, Elwood G. Winters, Floyd G. Eyre, Aldon J. Anderson, John D. Giles.

COTTONWOOD DISTRICT HOLDS EXPLORER COURT OF AWARDS

Submitted by G. H. Marchant,
District Director

AN outstanding Court of Awards was held for Explorer Scouts of the Cottonwood District, Salt Lake Council, on Monday, December 18, 1939, in the Windsor Ward meetinghouse.

One hundred seventy-nine awards were presented to a total of seventy Explorer Scouts, Explorer Leaders, Troop Committee men and District Leaders. The awards presented included four tenderfoot badges, six second class, eight first class, one hundred forty-two merit badges, two Star awards, five Life awards, three training certificates, six Peak Hikers awards, four First Honors, and one Eagle Badge. The new Eagle Scout is Harold Heath of Troop 250.

The district committee members in charge of the Court of Awards were Mark Bickley, Court of Award Chairman; Rex Mackay, Senior Explorer Commissioner; George Gourley, Charles Jones, Charles Wright, and Eugene Paxton, Explorer and Scout Commissioners; and George H. Marchant, District Director.

The guest of honor and speaker at the court was M. Elmer Christensen, Chairman of the organization committee of the Salt Lake Council and chairman of Explorer work in the Y. M. M. I. A. General Board in the L. D. S. Church.

At the conclusion of the Court of Awards, a social was conducted for Explorer Scouts and Junior girls under the direction of Miss Margaret Facer, Cottonwood District Junior Girl Director; Rex Mackay, Explorer Commissioner; and Ladell Reynolds, Explorer Leader of Troop 250.

Juniors

Marba C. Josephson, chairman; Emily H. Bennett, Beth Paxman, Luren J. King.

ON February 6, Junior leaders have the joyous opportunity of introducing their girls to "Flying With Nature." In northern climates, the girls should be encouraged to see the beauty which winter brings. Even the weeds partake of a breath-taking loveliness in the winter—if one has the eyes to see. In southern spheres, the girls could go for short hikes, having pointed out to them or letting them point out the beauty along the way.

Those who work with young girls must study wisely to differentiate between "pose" and "poise." What goes into the mind and soul must always be of more concern than what goes onto the body, either by way of cosmetics or of clothing. Hortense Odum in *A Woman's Place* says that black should be black and white should be white applies as well to clothes as to ethics. Encourage the girls to keep their clothes clean and neat, rather than worry about the purchase of new clothes. For your lesson on February 13, plan carefully to help girls realize their own potentialities, apart from the visible evidence of their attractiveness.

A good book for leaders to read before they teach the lesson, "Work to Do," on February 20, is *Vocations for Girls*, by Mary Lingenfelter and Harry Kitson, reviewed on page 738 of the December Era. Other valuable books will undoubtedly be found in your libraries. Help girls gain confidence in the world of today by pointing out to them their opportunities in the world of work.

On February 27, the lesson, one of the most important of the whole year, deals with the friends whom we take with us on our journey through life. A very fine opportunity will be found

in this lesson to motivate the section "My Friends," in *My Story*, *Lesson 1* Forger.

Beehive Girls

Ileen Ann Waspe, chairman; Ethel S. Anderson, Margaret N. Wells, Bertha K. Tingey, Lucy T. Anderson, Ann C. Larsen, Minnie E. Anderson, Lucine Clark Fox.

WE HOPE that your Announcement Buzz was a very lovely affair and that your plans for the Fun Fest Buzz are well under way. (See the November Era for detailed suggestions.) It is also time to begin planning the Sunday Evening service for March. The program is outlined in the *Manual for Executives*, pages 82-3. The following material gives detailed suggestions for Silver Jubilee activity during the month of April.

SUMMER CAMP FUND DRIVE

Perhaps July seems a long way off; but once Spring comes, the months just fly by, and summer camp days will be here before we know it.

In every stake in the Church this year, there is to be a Silver Jubilee Camp. It is said that "anticipation is better than realization." Be that as it may, we do know that planning and preparing for summer camp is almost as much fun as the experience itself. So let's begin right now talking about our Silver Jubilee Camp. The longer the girls plan toward it, the more they have to do with the arrangements, the more they contribute in time and effort, the greater will be their enthusiasm.

A project for the raising of camp funds can bring many happy hours to the girls and can be made a profitable experience for them. The developing of plans and carrying them out to a successful and profitable conclusion will be valuable leadership training.

The Silver Jubilee program suggests the month of April for raising Summer Camp Funds, on a stake and ward

basis. Projects, of course, may begin before this and carry on through the following months. This is our opportunity to work unitedly to obtain funds so that every Bee-Hive girl may have the privilege of a camping experience next summer.

There are many sales and service projects which can be made profitable ventures. Suggestions herein given for obtaining funds have met with the approval of the Presiding Bishopric. We are advised not to make any direct solicitations for money or to attempt to sell articles of any kind from door to door. However, announcements may be made to the effect that Bee-Hive Girls have certain things for sale at certain places for those who wish to come and purchase. This restriction is made in order to avoid interfering with the budget plan now being put into operation. Bee-Keepers should call this matter to the attention of stake and ward presidents of Y. W. M. I. A., who in turn should discuss it with the stake presidencies and ward bishoprics and obtain their full cooperation and support. Stake and ward Bee-Keepers should check over the calendar of recreational events and gatherings to be held in the stake and wards and fully acquaint the Bee-Hive Girls of their opportunities.

We hope the following suggestions will prove helpful:

At one gathering you could sell homemade candy; another evening specialize on cookies, then ginger bread men, popcorn balls, lollipops, and cupcakes. Under the "Cook's Corner" in the December *Improvement Era*, page 740, you will find recipes for making ginger bread men and popcorn balls. Also "The Cook's Corner" has recipes for lollipops, cookies, and cupcakes. (See page 100.)

Selling apples at a basketball game has proved very profitable.

Dish towels, pot-holders, and organdy aprons usually have a ready sale at bazaars or parties.

The "Penny Box" has been used by many swarms in collecting funds. Each week during the month of April, the Bee-Keepers and Bee-Hive Girls might drop pennies in the box for the summer camp fund.

The "service projects" can be of real help in increasing the fund. During the month of April, special attention could be given to the "baby tending" and "housework" projects. Sister Barbara Ashcroft of Cache Stake reported that some time ago they conducted a "Baby Tending Bureau." She states: "The girls of Bee-Hive age earn a good deal of 'pin money' tending children, and we've conceived the idea of all turning in our proceeds. We advertised our bureau by having each girl make a poster to place in some conspicuous place telling of our bureau. Each girl chose a public meeting at which she would give an announcement about the bureau. Each composed and gave her own speech cleverly, and the idea was so unusual that the audience would smile. The results of this advertising was greater than we expected." A similar bureau could be used for light housekeeping work, such as doing dishes, dusting, etc. In the service projects, it may be that the mothers of the girls would

desire to keep half the funds earned and let one-half go to the summer camp fund.

Since Easter Sunday comes late in March, perhaps arrangements could be made to sell candy bunnies and to prepare Easter baskets for sale. What mother wouldn't be happy to have colored for her the Easter eggs for her little family? The girls might commence right away with quick-growing house plants, under their mother's direction, which would be in bloom ready for Easter Sunday or for Mother's Day. Small potted plants might be purchased from greenhouses or florists by the dozen and then sold on orders previously taken. For Mother's Day the girls could make candy, pack and wrap it attractively, and place therein a Mother's Day card which they have made. Some samples

might be prepared and then orders taken. Also for Mother's Day, with the consent of the bishopric, the Bee-Hive Girls might prepare the flowers which are usually presented to mothers that day in a ward gathering. In this way the girls might make a small profit for their fund. Suggestion is made to prepare blooming pansies in small pots decorated with tinfoil and ribbon.

Very successful "Doughnut Days" have been held in East Jordan, West Jordan, and Cottonwood stakes.

We wish you every success in your fund campaign and many happy hours in anticipation of a great Silver Jubilee Camp for every Bee-Hive Girl.

MELCHIZEDEK PRIESTHOOD

(Concluded from page 103)

small intellectual gifts, but it also furnishes material for the activities of the greatest intellect. God desires His children to devote themselves to the study of the Gospel so that they may understand and enjoy it in its fullness. This requires mental effort. (*Guide for Quorums of Melchizedek Priesthood*, page 36.)

4. No man is independent. Put a man off by himself where he could communicate with none of his fellow beings or receive aid from them, and he would perish miserably. It is a mistake for us to draw within ourselves as does a snail into its shell. No man has been given the Priesthood as an ornament only. He is expected to use it in behalf of the salvation of others. (Joseph Fielding Smith, *The Way To Perfection*, p. 218.)

5. When a person is called upon to receive the Priesthood or other office in the Church, he is usually asked if he is willing to receive that office and magnify it to the best of his ability. His answer in the affirmative is the equivalent of a sacred covenant to do his duty faithfully and well. This covenant carries with it the obligation to live the life of a saint, thus setting an example worthy the emulation of others. Example is a potent means of teaching the truth, and right living. The Savior said to His disciples: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." (Matthew 5:16.) A dependable person will try to keep his covenants. It is a serious matter to be a covenant breaker. (George F. Richards, "Priesthood and Ministry," *The Improvement Era*, February, 1939.)

6. Every member of the Church should try to find some Church duty to perform. Never refuse to serve. When a presiding officer asks your help be glad to accept and give the best you have to that labor. The Lord expects this of us, and we are under covenant to do so. This course brings joy and peace, and at the same time

those who serve receive the greatest blessing. The teacher gains more than the one taught; the blessing returned to us when we accept a call to work in the Church is far greater than the blessing we can impart to others. He who refuses to perform any labor, or shirks responsibility when it is given him in the Church, is in grave danger of losing the guidance of the Spirit. Eventually he becomes lukewarm and indifferent to all duties and, like the plant that is not cultivated and watered, he shrivels up and dies a spiritual death. (Joseph Fielding Smith, *The Way To Perfection*, pages 222, 223.)

7. This means that the man who accepts the Priesthood also accepts the responsibilities which go with it. He promises that he will give service and make himself approved. If he breaks this covenant—for it is a covenant—then he will have to stand among those who do not exercise Priesthood; he cannot stand among those who are approved. Let every man who holds the Priesthood understand that he cannot enter into exaltation without the Priesthood. If he refuses to use that Priesthood when it is conferred upon him, he will not be found worthy to hold it in that day when men are rewarded according to their works. (*Ibid.*, page 219.)

8. Let it be understood by these presiding officers, however, that they are no better than those over whom they preside, simply because they have been called to preside. In the world it is frequently thought by those who are called to positions of presidency or grave responsibility, that they are better than those whom they direct. This feeling should not exist within the Church. Presiding officers are called because there must be directing authority there as in every other organization. The faithful member who submits to the rule and direction, in righteousness, of the presiding authority, and is true to every covenant and obligation, is just as worthy before the Lord as the presiding officer. (Joseph Fielding Smith, *The Progress of Man*, page 441.)

SELBONGEN

"Das Mormonendorf"

BY

DON C. FITZGERALD
and JOHN C. IRWIN

THIS description of the Church in a German village, submitted some months ago by two returned missionaries, depicts scenes since clouded by the tragedy of war.



THE CHAPEL AT
SELBONGEN AND
THE MISSIONARIES.

EARLY on one of those cloudy, windy, October mornings we were awakened by the ringing of our German alarm clock. Before long we were out of bed and making preparations for a "bike" tour of about 115 miles to the southeast corner of East Prussia, where we were to have one of our monthly missionary meetings. This month we had chosen Selbongen as the meetingplace, which was within a two-days' "bike" ride for each of us.

The trip alone was well worth the trouble of pushing our bicycles up many a long hill, for the well-kept German roads, lined on each side with trees, led us from the crest of one rolling hill to another where we could see the small, fresh-smelling pine forests from which we had just emerged or perhaps a tiny lake lying in the hollow into which we were about to coast. The neat-appearing farms with their freshly plowed fields, partially harvested crops of sugar beets, and fields of winter rye, offered a pleasing contrast of green and brown.

It was about four o'clock the next day when we rounded a curve in the road and saw a small, yellow sign which told us that we had reached our destination, Selbongen, "*Das Mormonendorf*!" So this village of about seven hundred inhabitants was the one of which we had heard so much since arriving in the mission field.

Our first desire was to see the chapel, the only one owned by the "Mormons" in Germany. We rode slowly down the road until we saw a small building which resembled many of the churches at home. We stopped and went to investigate, but there was no sign to let us know whether or not we were in the right place. However, we walked to the entrance, turned the knob and were surprised to find that the door was unlocked; for if you have been in

Germany, the land of many keys, you know that the doors are locked with huge keys, which turn twice in the latch to make everything doubly safe.

As we stepped across the threshold we were greeted by "Ere you left your room this morning, did you think to pray?" written neatly in German across the wall of the cloak-room. There was no longer any doubt in our minds as to where we were. Upon entering the main hall we saw the inspiring words: "The Glory of God is Intelligence." What a pleasing sight for a missionary. We looked at each other in a common reaction to things true and familiar.

Soon the other missionaries from this district arrived, three in number, one having been detained in his branch. These three had faced a wind all day and were somewhat tired from the trip, but we refreshed ourselves and were soon back in the meetinghouse, making preparations for the illustrated lecture which we intended giving that evening. When we were ready to begin, the room was almost full of members and friends, who paid close attention as two films, "The Creation and Fall of Man" and "The Life of Christ," were shown and explained.

The hospitable members provided us with sleeping quarters for the night.

THE next morning, Sunday, we attended the Sunday School and were very pleased with the group participation in the classes. That evening in the Sacrament Meeting the branch president turned the time over to the missionaries. We were very thankful for the opportunity of speaking about the Gospel which has made Selbongen a "bright light" in the history of the Church in Germany.

The next day the sister in whose home we had met, told us the following story of Selbongen:

In the year 1922 a returned German missionary from Berlin was

visiting with one of his uncles in Selbongen. During the visit he noticed the favorable conditions for the preaching of "Mormonism." Upon his return to Berlin he spoke with the district president there. The latter said to him: "Go to Selbongen, for there is a great work for you to do there." The missionary readily accepted this second call and returned to that small village, where he began his work by tracting. He soon found enough investigators to hold a small Sunday School every week in the home of one of them. And so began the Selbongen Branch. Soon afterward, missionaries were sent to this new field and ever since that time the work has been going steadily forward. In those first years, however, many attended the meetings secretly for fear of ridicule from friends and relatives; many attended even though they had been prohibited from visiting those "Mormons." This member who was telling us the story said that she herself had had to attend secretly for many years because her parents had threatened to cast her out of the family if she continued to go.

Seven years after the initiation of the work the mission saw fit to supply this branch with money and materials for a chapel. One of the members had already donated the land so the erection of the building was all that remained to be done. The cornerstone was laid on May 27, 1929, and through the combined efforts of members and friends the building was finished within a period of five weeks. A week later on July 14, 1929, it was dedicated by President Hyrum W. Valentine, then president.

As we mounted the top of one rolling hill which commands a good view of the town, we stopped to see this little *Dorf* for perhaps the last time. There lying peacefully in its garb of autumn colors was Selbongen, at a distance not noticeably different from other German villages; yet to us it is *Das Mormonendorf*.

Big Boy

(Concluded from page 90)

end and sent our horses scrambling up and out, leaving behind a sliding mass of dirt.

It was in one of these draws that suddenly Old Lem, leader of the pack, his nose glued to the ground, gave a smothered "woof." At once four more keen noses searched closely to the spot, while momentarily the hounds bunched. Then, with Lem in the lead, they streaked off down the draw, "singing" as they went, with us in hot pursuit.

Trees met and passed us by. Some stuck out scratchy arms with which to embrace us and lure us from our quest, but our timber-wise cowponies ducked and dodged, and we went ahead.

"Lion!" yelled Pop, and ducked just in time to avoid draping himself over the low limb of a cedar, for we'd come out of the gulch, and into big trees.

"Big Boy!" I re-echoed hopefully, but Pop was bent low over his black's thick neck and going away from me and my sorrel.

Now the scent veered; the dogs leaned to the direction; and we guided our horses in similar fashion. On we went, a bit easier now, while always there floated back the deep-toned, rhythmic music of Pop's assorted lion dogs, for all had a strain in their breeding other than showed on the surface. This lion should have treed long before, but for some reason known only to the wily cat, it had kept going.

Then, the music changed abruptly. From the sing-song tone, it ran into a series of short staccato barks in which canine anger was evident.

"Got him treed at last. Rowel yore cayuse, Al," rasped Pop, breathlessly. But, as we soon saw, he was wrong, for instead of being treed, the lion was at bay in a brush-surrounded gully, ringed about with the hounds.

WARY of those murderous, slashing, knife-edged claws in the lion's fore-paws, the dogs hung back out of reach. While the big cat crouched, short ears back on its flat skull, yellow eyes glaring, giving vent now and then to a cat-like hiss to show long white fangs in its whiskered mouth, the hounds were content merely to hold their quarry. But, at the first sign of a move, some hound dashed in and out again like a ripping flash of striking fury.

Pop was out of his saddle, and jerked his 30-30 from the leather boot. I saw him lever a cartridge into position just as the lion leaped for the opposite side of the draw, with dogs at its heels. Only for the flash second when the lion's lean, tawny form was silhouetted, did Pop's rifle speak, but that was enough. The big cat's body seemed to crumple in the air, and thudded to the ground, a lifeless thing.

"Gosh darn it!" exclaimed Pop, while we loosened the still warm pelt and yanked it free. "I'm sure disappointed. Like you, I was hopin' we'd run into Big Boy, but this here is just a gal instead, an' not a very big gal at that."

Now, you have to know Pop to know he is no ordinary lion hunter. Pop's been around, and when winter howls in earnest about his cabin, Pop improves his mind. His is no mean library. So, he said further, with a merry twinkle in his eyes:

"Seems like I read some place onct, if you wanten find the man, look for the woman. How's about that, Al?"

"I got you, Pop. You mean maybe this tabby is Big Boy's girl friend, eh?"

"Somethin' like that, Al. Le's keep goin' an' see."

So we tied the lion pelt on Pop's saddle back of the high cantle, went aboard our horses, and with the hounds keener than ever, set off. Unexpectedly, Pop's horse furnished the next piece of excitement. In some manner, the lion's tail slipped loose, tickled the black's flank, and he came undone with rodeo gusto. Pop yanked his cayuse's head up savagely, and as soon as I could quit laughing, and the bucking exhibition had stopped, helped him tie the pelt tightly into place.

When we hit the next lion's trail Old Lem's announcement was hardly necessary, for we could see the tracks in the soft dirt.

"Jehosophat!" was Pop's welcome to the sign, his blue eyes bulged out a bit. "If that isn't Big Boy's tracks there must be a coupla slinkers in this country."

Already the hounds were on their way, telling one and all that the

scent was hot, and they'd hang to it. We followed closely.

This time the chase was short, sharp, and sweet. It ended at the foot of a big, thick-trunked cedar, and perched on a stout limb was one of the biggest mountain lions I had ever seen, and I had seen some big ones. I guessed him right out loud, "Seven feet from nose to tail-tip," and then heard Pop say:

"Big Boy, no foolin' this time. Isn't he the whoppin'est lion you've ever seen?"

The hounds, one and all, howled in sheer glee as if they too voted "aye." They mixed their joyous din with mighty runs which carried them sometimes half way up the sloping tree trunk. The lion would spit, back up, flatten its ears, crouch back and raise a forepaw ready to strike.

As we slid from our saddles and loosened our rifles from their boots, Big Boy raised up for a better look at his new enemies. At once the hounds' crescendo rose to a new high. Round and round the tree they raced, as if endeavoring to dizzy their quarry so he would fall into their clutches. Lucky for them he didn't. An arrant coward though he was, one which a lap dog could tree if it barked loudly enough, the powerful paws with tearing claws sheathed beneath the velvety covering would have ripped more than one hound to pieces.

"Your meat, Al," said Pop generously. "You take this one while I get the dogs outa harm's way. He's a buster. If you don't drill him right the first time and he lit runnin', he might take a coupla dogs in his stride."

Pop corraled the dogs by running a lariat through their collars. I drew a bead on Big Boy, squeezed the trigger. He rolled off his perch like a big long sack of meal and came crashing down with a shower of twigs, leaves, and branches. He never made a move after he landed.

Pop's weathered face showed a wide grin of satisfaction. All he said was:

"You made a good shot seein' as how the branches was kinder in between." Then we called off the dogs, straightened out the Big Boy and measured him.

"Seven feet of lion is quite some lion," was Pop's opinion, and I agreed. Then he looked at me with a twinkle in his eye. "Looks like that writer who wrote, 'Find the woman an' you'll find the man,' was sure onto his stuff."

PARTIALITY

By Margaret Johnson

THE sun shone, making day.

The moon shone, making night.
But all the stars, they helped the moon!
Do you think that was right?

OLD KAIBAB TRAIL

(Concluded from page 85)

richness of his eighty-seventh year, he left behind his covered wagon and his modern car and departed on the last, long trail that all of us one day must travel. Before he left us he remarked that throughout his busy life he had made regular reports to his presiding brethren and that he was ready to go Home and make his report to his Heavenly Father. Such was his simple faith.

Old Kaibab Trail, our Trail! We love your painted cliffs, your silent brooding pines, your great distances and your sunny skies. Whenever we travel you in future days, you will remind us of our heritage; you will kindle in our hearts a prayer that we may be true to the ideals of our dear ones who first came your



DAVID KING UDALL IN MIDDLE AGE.

way in the days of their splendid, courageous youth.

The Common Source of Religious Truth

(Continued from page 87)

practice, no doubt, came from the Great Mother Mysteries and from Mithraism, two of the most prominent pagan rivals of Christianity. The latter gave to their newly initiated "nourishment of milk as if he were being reborn";⁶⁸ while honey was applied to both the hands and tongue of the initiates of Mithraism for the purpose of nourishing the new spiritual life of those who had recently been baptized.

According to Porphyry, an ancient writer, the Mithraic devotees believed that honey was a celestial substance produced under the influence of the moon and was the "food of the gods themselves."⁶⁹ It was the custom among these pagans to put honey into the mouths of new-born babies—so the Mithraic spiritually new-born were fed on this substance. It was believed to contain properties capable of "nourishing the spiritual life of the initiate" and of keeping him from the blem-

ishes of sin. Thus we find the origin of the Christian practice of giving their initiates, following baptism, "milk mingled with honey."

Probably the main contribution to Christianity of the worshippers of Isis, the Egyptian goddess, was the long and arduous preparatory training which was required of initiates into this cult, which practice later was adopted by the Catholic church under the name of *catechumenate*.⁷⁰ The ceremony of initiation into the Isiac Mysteries was extremely elaborate, and this religion was widespread throughout the Mediterranean world before Apostle Paul proclaimed the teachings of the Master to the gentiles. Naturally the Christians, little by little, adopted much of the Isiac elaborate ceremonialism, part of which was the custom of fasting and having sponsors in connection with baptism.⁷¹

One may wonder how it happened that pagans had so many beliefs closely resembling those of the Christians, and how apostasies from the true Gospel came about. The following is suggested:

In the beginning the Lord revealed the plan of salvation to father Adam. Later a renewal of that revelation was given to the holy prophets at various times during the different Gospel dispensations according to the needs of the age and the ability of the prophets to harmonize their lives with the divine will. From

Abraham's day on, the main line of prophets has belonged principally to one race—the Israelites.

This succession of Gospel dispensations can be likened to a great river of water flowing continuously from generation to generation from the time of the first revelation of God's will to man. The central fountain of all truth from which these waters flow is Jesus Christ and His divine Father, who are "the light and the life of the world."

Meandering outward from the main river there have always been numerous streams and streamlets, disseminating truths among all peoples. But these streams have also continued to pick up a variety of materials as they ran along. The farther they traveled the more they became contaminated or polluted through the sins and ignorance of mortals and through man-made religious concepts. Thus partial apostasies from the eternal verities were brought about. In spite of these alterations in religious beliefs and practices, the streams of thought have always retained a semblance to the original revelation given to Adam—a "golden thread."

Occasionally some of these small streams flowed back into the main river channel, thereby helping to pollute the original stream, bringing about a partial falling away from revealed truths. This necessitated a renewal of divine revelation.

At various times in history a great number of these polluted streams flowed back into the main river channel, adulterating almost completely the central supply of truth—or, in other words, instigating a rather pronounced apostasy from the Gospel of Jesus Christ. That is exactly what happened during the first four centuries of the Christian era. Many writers have spoken of the changes that came into Christendom during this period as the "Great Apostasy." The Christian church during the early centuries A. D. rapidly became a depository of all the streams of thought—Hebrew and pagan—of the Graeco-Roman world which were flowing into the great river of truth, that is, into the teachings of the Man of Galilee. The alterations and modifications enacted in Christendom were numerous, especially as time moved forward from the days of Jesus and His apostles.

So completely were the ordinances of the Gospel—such as baptism—changed, by the fusing of the concepts and rites of various religions

⁶⁸Sallustius, *Philosophus*, cited in Edward Carpenter, *Pagan and Christian Creeds*, 44-45.
⁶⁹Porphyry, *De Antro Nympharum*, 15.

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⁷⁰Barker, *op. cit.*, 219; Willoughby, *op. cit.*, 169-194.
⁷¹Walker, *op. cit.*, 96.

during the early centuries A. D., that baptism as practiced by the Christians during the third century and following can hardly be recognized as having evolved from the New Testament practice of this rite. But when one studies all of the religions that contributed to the complete religious situation of the Graeco-Roman world, one can easily recognize that Christian baptism of 250 A. D. was a composite of Hebrew, Christian, and pagan thought and practice, with the major contribution coming from the latter two.

Many Christians in Europe recognized during the sixteenth century that the prevailing Catholic practice of baptism did not correspond with the teachings of the New Testament. There was, therefore, a desire and a conscious effort made to revive, as nearly as possible, the original method. This reformation was expressed in the Anabaptist and Baptist movement which began in Germany and spread throughout Europe. It later found its way to America. But this reformation movement did not nor could not officially restore the ordinance of baptism. There was no church

in existence following the apostasy and preceding the nineteenth century that could officially administer the holy ordinance of baptism because the Priesthood of God was not in the world during that period.

The falling away from the Gospel truths necessitated a divine restoration. This restoration took place during the early part of the nineteenth century. The Lord through

divers ways made known to Joseph Smith the true plan of salvation, which includes the holy ordinance of baptism.

With the coming of John the Baptist to the Prophet and Oliver Cowdery (May 15, 1829)—giving to them the keys of the Aaronic Priesthood—the authority to act in God's name in administering the holy rite is again present on the earth.⁶⁶ The publication of the Book of Mormon (which contains a detailed account of baptism as taught by Jesus to the Nephites following His resurrection) plus the reception of several revelations which appear in the Doctrine and Covenants, resulted in the Prophet's having a comprehensive understanding of the doctrine connected with baptism.⁶⁷ Therefore, this ordinance as administered by the Church of Jesus Christ of Latter-day Saints today is, in all respects, the same as practiced by father Adam, by the Nephites, and by Jesus and His apostles in Palestine during the early Christian period.

TRAVEL

By Leah Sherman

HER valley broadened
While she traveled far;
And now, since her return
The bars have vanished.
Mountains are but arms embracing her.
Peace and quietness
Enfold her with a cloak of eiderdown;
Green slopes that wander to the water's edge
Are peopled
With the legends she has heard.
Wild calls at night
Are kindly gestures
Of her roving friends.
The slimming of her purse
Enriched her life
And wove a patterned carpet
She can tread
Across the years.

GETTING OUT OF DEBT

(Concluded from page 83)

The fundamentals, however, are the same. A sheet for each month of the year is necessary with a line for every day, and a line at the bottom for totals.

Do not let the number of lines discourage you, as entries might not need to be posted every day. To avoid daily postings for food, merely keep a separate container into which is placed the money allocated for food. Keep the bills for analysis and future guidance, but record only the totals.

In the last column of expenditures, savings and assets are not expenses, and, therefore, are not included in filling out Form No. 2, the Statement of Income and Expenses. To place money in savings or to buy insurance or household equipment, etc., is merely an exchange of one asset for another, and is not considered as an expense.

Be sure to keep all household expenses separate from that of your business or farm. Otherwise, the task becomes too difficult in trying to work out a family budget.

The crowning event should be the family's "board of directors" meet-

ing at the end of the year. The final figures of the achievements of the year are reported as compared to previous years. It should be a happy event, where a feeling of satisfaction

comes from having accomplished something worth while.

Endeavoring to improve this achievement record from year to year can become a family tradition.



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THE IMPORTANCE OF SANDWICHES

(Concluded from page 81)

all very good, very substantial, and hopelessly old-fashioned! It was strange how important sandwiches—or rather, their size—could be.

No one showed the anguish that Rhea herself was experiencing, but, of course, she thought, they were much too polite for that. In fact, Gerald and Marvin greeted the appearance of each item with shouts of approval, and when Roger had taken his first bite, he burst out with, "Whoopie! home-made bread. And I thought that its era was dead and gone."

"How do you know it's home-made bread?" asked Janet skeptically.

"Because we used to have it in the good old days before the Mater went modern on us."

"They sure are good, Mom," Marvin agreed. "Can I have another one?"

"Well, that's four you've had already," his mother reminded him. "How many sandwiches do you think you can hold?"

"I don't know, but I'd like a chance to find out," Marvin answered quickly.

"You and me too," Roger agreed.

"What in the world was the matter with them?" Rhea asked herself miserably. The boys hadn't acted like this at the Marlowe home. It was true that they had responded with jesting to Mrs. Marlowe's sallies, but there hadn't been this schoolboy abandon and unrestraint.

She was glad when the refreshments had all been eaten, for Marvin consented to go to bed and, at least, she was free from further embarrassment from that source.

THEY went back to easy chairs in the living room and, almost before she knew it, her father had launched into one of his stories of "when I was a boy." His experiences as a lad on a western ranch and the poverty and struggles he had encountered there were all very interesting in their family circle, but they were hardly conducive to the gaiety and sociability that she had hoped to create this evening.

She looked about at her guests to see how they were responding and decided that they were only being polite in their interest. Suddenly her mood began to change. Why should they only show a polite interest? Not one of them would ever

go through such a school of hard knocks. And, in spite of all his hard work and never having any time to play at being a gentleman of leisure, he had as fine a sense of humor as any one could ask. That story of the mule that kicked the sleigh to pieces, for instance. They were all laughing at that, and it wasn't pretended interest, either.

She glanced over at her mother. The style of her hair dress hadn't changed the last twenty years but her face held more real beauty than that of many other women of her age who spent hours of each week in a beauty parlor. She felt a quick contrition for the thoughts that she had entertained earlier in the evening. Her home and her parents might be old-fashioned but they were the dearest ever and if Bill wasn't attracted by them he could go his own way and it wouldn't make the least bit of difference to her.

"Well," her father arose with a scarcely suppressed yawn, "it's bed time for working folks and just about that for you young ones, too, I believe."

An hour ago, Rhea would have been provoked at her father for sending them home so unceremoniously, but now she was almost glad and she hastened to get their wraps.

"Thanks for the grand old feed," called Roger in goodbye, "and you can look for me back most any time." The others echoed his goodbye, although in a somewhat more polite manner, and they were on their way—all except Bill, who lingered behind until the two couples were well up the walk.

He took Mrs. Hunt's hand in both of his own and said with undoubted sincerity, "You'll never know how I've enjoyed being here tonight. I've been sort of knocking around the world with my Dad the last five years and I didn't know real homes like this one existed any more. May I come again?"

"Well, my dear boy, we'll just be mighty glad to have you any time," she answered with a motherly smile.

"Do you agree to that?" Bill asked turning to Rhea.

"Of course," she answered with a smile that was far from motherly, and as she watched him go swinging up the walk, she admitted to herself that, after all, it had made quite a difference that Bill hadn't wanted to go his own way.

WHO WERE THE MAYAS?

(Continued from page 79)

THEN there is the difficult chronologic problem of the Maya civilization, for, strange to say, its earliest discovered traces in this region reveal a culture already fully developed, and in possession of all the essential traits of an advanced and sophisticated society. Everything discovered subsequent thereto represents either a superfluous elaboration or an outright decline, a sequence that is directly contrary to all theories of culture history! Were the Mayas the master geniuses of all world history, that they should have thus been able to invent a civilization full-fledged out of their own free intelligence?

This conclusion of the innate superiority of the Maya people over the rest of mankind is difficult to accept, however, especially when we take into account their much humbler status of the present day. It is true that their ancient scientific, artistic, and engineering achievements mark them as one of the most brilliant peoples of world history. But to suppose that they accomplished them not only in opposition to the forces of an inimical environment, but even without the grace of initial stages of experiment and development, would be contradicting the major lessons of human history.

We are forced, then, to the adoption of the only other conclusion possible, namely, that the Maya civilization must have had its preceding stages of development in some more favorable region outside the Middle American lowlands, as yet undiscovered, and that its transference into the lowlands came about through the historical accident of colonization of that region by the Maya people. Its increasing degeneration during this later lowland phase in Middle America must have therefore been the result of the gradual sapping of the vitality and morale of the Maya people by the enervating climate, despite all their efforts to maintain the initial level.

The search for this original home of the Maya people and civilization outside the Middle American lowlands has been already proceeding for many years, but so far without any notable success. The regions which are now considered by many scientists as the most likely sources of at least their culture are the climatically favorable highlands of

Mexico and Guatemala. At any rate it is now known that in these regions and particularly in the former, a culture once flourished even long before the Maya, known as the "Zacatenco" or "Early Archaic." Indeed, to this earlier development have been traced rather certainly such basic features of the Maya civilization as maize agriculture, cotton textiles, and the pyramid-temple. But at the same time, many others of its features have not been found in this archaic culture of the highlands, so that this hypothesis can be accepted as only a partial solution of Maya origins.

This of course leaves but one more possibility, namely, some region of earlier development entirely outside Middle America. To discover the location of such a home-land of the Mayas and their culture, however, it is necessary to call on aid from certain other lines of evidence besides the archaeological.

One of the most promising of these additional methods has been the study of the Maya language. By a comparison of its structure and vocabulary with those of the other modern dialects of the "Mayan" or "Mayance" linguistic stock (see map), it should be possible to discover in these relationships clues to the ancient migrations of the Maya people themselves, and to reconstruct the original speech of their ancestors, through which evidence may be gleaned in turn as to the lo-

cation of their original home outside Middle America.

MOREOVER, the comparison of the Maya language with the other languages of America not of the Mayan stock should also lead to important findings as to the more general linguistic affiliations of the Mayas. So far, however, the only apparent result of these studies has been the discovery that the Maya people were as "un-Indian" in language as they were in culture! Even when we look into the linguistic situation of eastern Asia, a region now proposed by some writers as their original home-land, there is no language which is demonstrably related to the Maya, ancestrally or otherwise. The Chinese is superficially similar, but actual connection has been disproved. Thus the enigma of the ultimate Maya origins grows still more baffling in view of the linguistic data.

There must also be considered the very fundamental decision of physical anthropology. It is obvious that all other lines of evidence as to the origins of the Mayas must agree with or give way to the evidence of their physical or racial ancestry. The Maya physical type, with its Hebrew-like features, has been well defined within the last few years as the result of extensive somatological studies of their skeletal and pictorial remains as well as liv-

(Continued on page 119)

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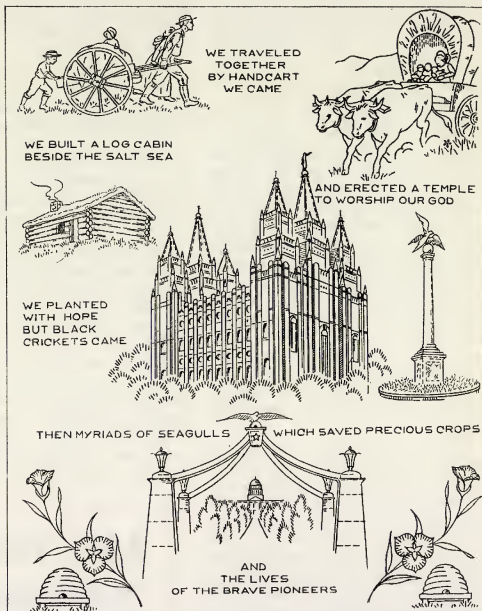
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WHO WERE THE MAYAS?

(Continued from page 117)

ing descendants. We should therefore be in a position to arrive at a conclusive answer as to the identity of their racial antecedents beyond Middle America. But here again we are confronted with a strange conundrum. For though the "Mayanoid" type approaches in several ways the "semi-mongoloid" cast of the other native peoples of America, it also includes many traits which are just as obviously "un-Indian" or non-American and non-Mongoloid or non-eastern Asiatic in origin! How or where then did the Mayas acquire these "alien" characteristics, if not in America itself or eastern Asia?

There is still one other possible means of solving the mystery of the Mayas and their civilization. This is the historical method proper, or the reconstruction of Maya and Middle American history through the evidence contained in the available written records, in conjunction with the data supplied by archaeology, linguistics, and physical anthropology. In fact, it is becoming increasingly evident that the final answer will come through this historical or documentary approach. For it is clear that only through a reconstruction of the documentary history of the Mayas, including ethnic and place names, migrations, social movements, dates, political events, and personalities, as well as religion and culture, will the arbitrary historical factors behind the Maya phenomenon ever be discovered, and thereby the key to Maya origins. Consequently the translation and historical criticism of the ancient Maya writings—inscriptions as well as manuscripts—are assuming an important place in the program of research in the Maya problem.

SLOWLY but surely this new light from the documentary sources is piercing the obscurity of early Maya history. The beginnings of the great "Old Empire" period of the stone cities, for example, have been traced back definitely to the Peten lowlands of northeastern Guatemala and southern Yucatan (see map), where its earliest monumental inscription has been found. Fortunately this inscription contains a decipherable date, which when translated by the now generally accepted Goodman-Thompson correlation of the Maya and European calendars, tells us that these beginnings of the

Empire took place there shortly before the year 328 A. D. In other words, at about the time in Old World history when Constantine was establishing Christianity as the religion of the Roman Empire, a great American empire was flourishing in the tropics of the New World, destined to expand in power as Rome itself fell before the barbarian hordes of Europe.

As previously indicated, intensive excavations in the Peten have failed to reveal any earlier stages of the Maya civilization in that region. Only the remains of a different and inferior culture, called the "Q Complex," have been uncovered under the stone buildings and cement pavements of the Maya. It is therefore evident that the advanced Maya civilization had been brought into the Peten by a colony of the Maya people from some outside center of still earlier development.

Striking confirmation of this conclusion occurs in statements in the surviving chronicles, to the effect that such a colony of the Mayas did come to Yucatan at this time, ex-

plicitly 258 A. D., to establish there the civilization destined to flourish soon after as the Old Empire. This colony, moreover, is stated to have come from *Suyua*, the general region of the West, and more particularly the district of *Nonoual*. It is important to note that recent researches have generally identified *Suyua* with the western coastland of present Campeche, Chiapas, and Tabasco, and *Nonoual* even more exactly with the coastal region of Tabasco (see map).

The earliest reference in the chronicles to the location of the Mayas in this western land is dated 179 A. D. However, there have been discovered even earlier *contemporary* documentations of this important fact, in the form of hieroglyphic inscriptions. One of these occurs on the famous "Tuxtla Statuette," discovered a short distance west of Nonoual in present Vera Cruz and dated 162 A. D. This western coastland, then, was undoubtedly the pre-Old Empire seat of the Mayas and their civilization.

(Concluded on page 120)



WHO WERE THE MAYAS?

(Concluded from page 119)

NUMEROUS data are to be found in the ancient writings concerning this earlier center of development. All that can be mentioned here, however, is a particularly outstanding event of the period which has special bearing on the problem of the origins of the Maya civilization. This is the related appearance in this coastal district of a great white personage, from the East, called "Itzamna" in the Maya language, but better known by his later Toltec title of "Quetzalcoatl." Recent documentary as well as archaeological researches are indicating that it was from this great figure of early Maya history, later worshiped as the supreme Life and Peace-God, that the Maya people obtained that remarkable religion whose doctrines and rites so astonished the European invaders for their startling resemblances to those of early Christianity in the Old World. It was also from their worship of Itzamna as their patron Deity that the early Mayas became known especially as the "Itzas" or "Holy People of Itzamna," i. e., the "Christians of ancient America." The special significance this has for us here, however, is the fact that the Itzan religion became the basic impulse of the subsequent Maya civilization, as evidenced by the central role of the pyramid-temples and other monuments erected for his worship, especially during the Old Empire. Con-

sequently, the problem of the identity and character of the great Itzan god and the exact time and place of his related advent contains also the secret of the amazing vitality of this religious impulse, and hence also of the important religious basis of the Maya civilization.

Coming again to our brief outline of the documentary trail backward to Maya origins, we must note at this point the discovery only a few months ago of a still earlier inscription in this coastal region, at Tres Zapotes near the Tuxtla find and yielding the ancient date of 31 B. C.! This proves that the ancestors of the Maya Itzas had established themselves in this coastland of Middle America at least by the year of the Old World battle of Actium, when Octavius Caesar defeated Marc Antony and Cleopatra for the rulership of the Roman Empire.

However, the conventionalized forms of the hieroglyphs in even this ancient writing require the admission of still several centuries more of prior development, either in the coastland or in some other center as yet undiscovered. This therefore carries us back to at least the middle of the first millennium before the Christian Era for the acquisition of the hieroglyphic system by the ancestral Mayas, and for their arrival itself in Middle America.

At this point, unfortunately, our documentary or historical method also largely fails us. True, there is

the ancient report that the first colony came to this coastland in boats from across the sea. And we have already noted that some such origin is also indicated by the many alien or "un-Indian" traits of the Maya physical type, language, and civilization. But no traces of such a trans-sea homeland have yet been found, despite the most intensive explorations of many years.

Thus all lines of evidence as to the origin or identity of the ancient Mayas seem so far to end in complete bafflement.

ANOTHER avenue remains, however, which has not yet been thoroughly investigated. Reference is had to the ancient western Asiatic focus of culture, as this original homeland 'across the sea.'

In view of the comparative studies which have been recently undertaken in this direction—chiefly by English anthropologists—it is now beginning to appear quite possible that this final hypothesis may actually turn out to be the very solution we have been seeking! Future researches, in the history, racial type, language and civilization of the Mayas after their establishment in Middle America as well as in these aspects of their suggested ancestors in the Near Eastern center, should, of course, settle the question scientifically.

With the present beginnings already made in this program of research, the identity of the Mayas and the explanation of their pre-eminent role in early New World history should not escape the scientist much longer.*

*The important and fascinating problem of the Mayas, and of the ancient history of America generally, is attracting the increasing attention of scientists and the American public. Among the recent organizations for the promotion of research and study in this great field is the Itzan Society, of which the author of the preceding article is staff director. As its name indicates, the special interest of this organization is the problem of the origin, identity and early history of the Itzas, or original Mayas, the "Christians of ancient America." All persons interested in this important problem and in assisting toward its solution are invited to join the Society. Among its present members are several professional and amateur students of the field and contributing members in various states. Privileges of membership include free subscription to the Society's publications and certain other advantages described in the inaugural issue of its "Bulletin." Application forms and further information may be obtained by writing directly to The Itzan Society, 2067 S. Hobart Boulevard, Los Angeles, California.

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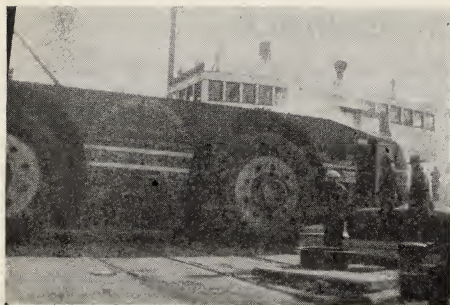


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THE SNOW CRUISER WITH FRONT WHEEL SALEMELY TOUCHING THE DECK RAIL OF THE "NORTH STAR." THE OPEN DECK IS PACKED UP LEVEL TO SUPPORT IT.

ANTARCTIC BOUND

(Continued from page 77)

crevasses are usually bridged over by a thin coat of drifted snow, and as soon as sufficient weight gets on the bridges they collapse.

Most of the crevasses are over four hundred feet deep and are about four to thirty feet wide. The ice cap over the continent is about an average of three thousand feet thick and many of these crevasses seem to go right down to the bottom of the ice. Should one fall down one of these crevasses for more than one hundred and fifty feet, he could not get out, as that is the full length of all the rope carried by trail parties. On the trail, three or four men go together for safety. One expedition just before Admiral Byrd had two dog teams and drivers fall into a crevasse which was so deep that nothing could be seen of them anywhere, so the burial services were read right then and there.

The basic food on the trail is hot chocolate and pemmican. Pemmican is a preparation devised by Arctic explorers which is made of about sixty-five per cent fats, such as suet, vegetable fat, and bacon grease or seal blubber mixed with cereals, powdered milk, powdered beef, some flavoring, etc. Sometimes dried fruits are substituted for cereal. This type of food provides plenty of bodily heat but is not very palatable or desirable as a steady diet.

For our dogs we prepare about the same thing except that it is made from seals and grease salvaged from the kitchen. In the winter at the Base, the dogs are fed frozen seal meat only. These seals are killed near the bay and hauled into camp on sleds. The Antarctic seals are very large, weighing from six hundred to fifteen hundred pounds, and

are covered with hair instead of fur. It will require about four hundred seals to feed the dogs through the first winter. The seals have to be shot and hauled into camp before the bay freezes up. So in the East Base we will have to work like mad in order to be set up and prepared when winter arrives.

Next spring (southern spring comes in September) the snow will be level with our buildings, since the strong winds keep drifting it in, and even in such cold temperature it snows a great deal. As soon as the sun returns, the trail parties will start out to do mapping, surveying, and to perform other duties such as weather studies, geological, and biological research, etc. The trail parties will be gone from the main camp for about four months, in

which time each party will cover perhaps fifteen hundred miles on skis and sleds.

Many of our dogs will die on the trip, and some will fall through crevasses and be strangled, or break their lines before they can be pulled out. The sled driver always stays at the rear of the sled and is fastened to it by a harness so that should he break through into a crevasse he will be supported by the sled and dogs. Each sled is also equipped with a quick release so that the driver can release himself from the sled in case the sled and dogs go into a crevasse. We are taking along a good library, and we will also have picture shows to entertain us through the long winter. Our radio equipment is of the latest type.

Our life in the 'base camps will be quite comfortable, but on the trail it will be mostly one of hardship and adversity. Fortunately, the trail trip will last only about four months.

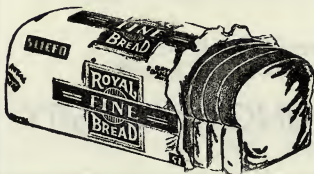


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DISADVANTAGE OF PARENTHOOD

(Continued from page 76)

Using a family of five and based on an annual income of twenty-five hundred dollars in the city, the cost per child to the age of eighteen was worked out thus:

Cost of being born.....	\$ 250
Food	2,500
Clothing and shelter	3,400
Family items for school	50
Health	284
Recreation	130
Insurance	54
Sundries	570
Subtotal—spent by parents	\$ 7,238
Grammar and H. S. education	
spent by the community.....	1,100
Allowance for death losses	185
Allowance for interest	2,624
Total cost from all sources...	\$11,147

The cost of food was figured by equating the children at their varying ages to units of adults. For instance, a family of children aged three, eight, and twelve years respectively add up to 1.7 male adult units, which, plus the father and mother, equals for the total family 3.7 units. Ogburn's formula provides that such a family will spend thirty-one per cent, or \$775 on food for this family a year, or \$210 for each adult unit. A boy figures 11.4 male-adult-per-year units to age eighteen, or \$2,400, and a girl slightly less, namely, \$2,330. Dr. Pearl in *The Nation's Food*, figures it more, so the figure \$2,500 above is used.

THE *Statistical Bulletin* data on clothing is the estimated actual cost, while the items for shelter are figured at one-sixth per child of the total cost for the family. In other words, the two parents are charged with one-half the total cost. The items to age eighteen for a boy are as follows: clothing, \$912; rent, \$1,620; fuel and light, \$300; furniture and household maintenance, \$351; first cost of installation of home, \$144. The total cost for a boy is thus \$3,327, but since the girl's clothing costs \$1,002, the average total cost is \$3,417 for her.

Since some similar investment was made in each person by some parent in the past, is it not imperative, if our civilization is to continue, that such investments shall continue to be made for the future? Since each person has received this investment, is it not entirely proper that society shall insist that each individual who is in normal health shall re-invest a similar amount in a child or children of his or her own? Is it not doubly important that highly trained people with reasonably good incomes shall make this re-investment in at least numbers enough so that their blood lines can continue. In cases of inability to have children, homeless waifs may be adopted, and the obligation discharged in this way.

May attention again be called to

the census of 1930 which showed roughly that one-third of the married couples in the United States had no children, one-third had one or two children and one-third had three or more children. Dr. O. E. Baker says that the one-fourth of the mothers who are having four or more children are producing two-thirds of the nation's total.

In the article in the *Era* above referred to, it was shown that the highly trained people were the ones who were not having children and these usually have the larger incomes. Dr. O. E. Baker in his paper, "Two Trends Of Great Agricultural Significance," says that our births now number about two million three hundred thousand annually against three million in 1921, that enrollment is declining in the elementary schools by about two hundred thousand yearly, and that there are about twelve per cent fewer children now than in 1930, when the census was taken. He says further that the number of people over sixty-five will double in the next twenty-five or thirty years and treble within the next fifty years.

When this one-third or more childless couples dies off, they will have consumed for themselves the original investment of their parents. Another third will have only about one-half enough children to enable our people to carry on, which means that when this generation of married people passes away, one-half the present investment in productive people will have disappeared. True, this will be partly offset by a higher investment in some children and accentuated by a much lower investment per child in others, since the children of poorer persons are more numerous.

Bearing on the likelihood that the fear of economic insecurity or an overpowering desire for ease and luxury are serious deterrents to parenthood, it may be profitable to examine some of the data published by the Brookings Institution in *America's Capacity to Consume*.

The 1930 census shows that in 1929, 11,653,000 or forty-two per cent of America's families received in that year less than one thousand five hundred dollars each, or a total of about ten billions of dollars, while the top one-tenth of one per cent received nine and eight-tenths bil-

(Concluded on page 124)

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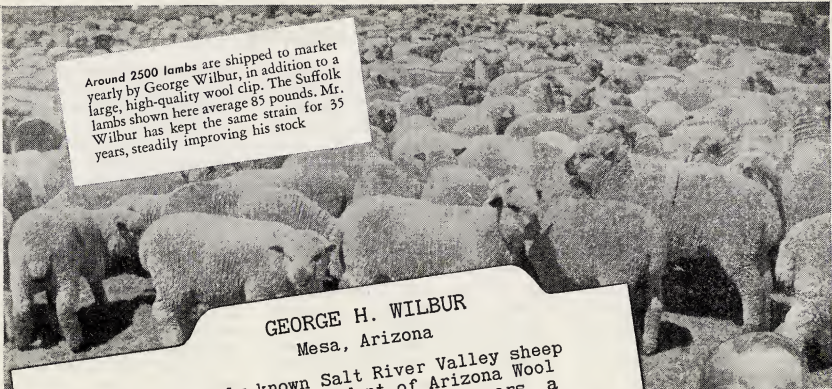
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interview*

Widely-known Salt River Valley sheep rancher. President of Arizona Wool Growers Association past 2 years, a director 15 years. Association's 200 members represent majority of million-head Arizona sheep industry. Wilbur also vice-president and director of Arizona Livestock Production Credit Association. Has reputation among fellow ranchers and lamb and wool buyers for quality production. Remembers Arizona country as frontier territory, 25 years before Arizona admitted to Union. Fellow ranchers say George Wilbur is ideal man to see for Arizona sheep story. Should interest producers of all kinds of farm products in all sections.

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"There's no question we get important help on this from Safeway and other distributors. I keep an eye out for advertising about what I raise and

I notice Safeway runs regular, year-round advertising on lamb. That benefits sheep ranchers by stepping up lamb consumption, steadying prices.

"Another example of fine cooperation we're getting are those 'eat more meat' campaigns. In these big, nationwide drives everybody works together. By everybody I mean Safeway and other members of the National Association of Food Chains, independent retailers, packers, and the National Livestock and Meat Board.

"I know for a fact that these drives, by firming up prices, have put money in the pockets of producers. Credit is due Safeway and other distributors for doing this grand selling job on lamb."

—THE SAFEWAY FARM REPORTER



DISADVANTAGE OF PARENTHOOD

(Concluded from page 122)

lions of dollars, or practically as much as the forty-two per cent.

Further, the census indicates that seventy-one per cent of America's families in that same year, including the above forty-two per cent, had incomes of less than two thousand five hundred dollars, 631,000 families had incomes of ten thousand dollars or more, and this two and three tenths per cent of the families received twenty-eight per cent of the national income or twenty-one billion, five hundred eighty million dollars. The strange part of it is that excepting for the very wealthy families, most of the children are being born in the groups receiving less than two thousand five hundred dollars, annually, and probably by far

the larger part in the one thousand five hundred dollars or less class.

Another factor which appears to have encouraged childlessness has been the greater ease with which childless persons could get the highest professional training and acquire the more desirable positions in the professions and in the public service. An unthinking public has permitted this. There is, of course, the argument that these people being childless could adopt the community as their family and consecrate their lives to it.

This is a very plausible argument, eagerly seized upon because it tends to set them apart—places them, so to speak, on a pedestal. However the public may look upon this, it need not be discussed here; it is only im-

portant to remember that this is one of the reasons for childlessness and is therefore a menace to the future of America. It is claimed also that these people can make greater contributions to science, art, and literature, since they are unencumbered. Whether any contribution to the public welfare can be better made than by parents is an open question that would be quite largely a matter of opinion, and other considerations should be the determining factor. Certainly children cement parents and discourage divorce. They act as steadying influences to the conduct of married couples and give a purpose and direction to life that childless people can not hope to possess. Lastly, they develop and enrich the lives of parents beyond measure.

MELCHIZEDEK PRIESTHOOD—ANTI-LIQUOR-TOBACCO COLUMN

(Concluded from page 102)

These may be seen along the highways from St. George, Utah, to Preston, Idaho. Could a similar use of boards be secured in other states?

DR. L. WESTON OAKES has clipped the following items from current medical literature to show the laymen the trend of attitude of the medical profession toward alcohol and tobacco:

SMOKING MOTHER SHOULD NOT NURSE HER BABY

THAT the above statement is true is attested by the numerous observations, of which the following quotation is a sample:

... The second case is one of nicotine poisoning in a breastfed infant of six weeks,

whose mother smoked twenty cigarets a day. The symptoms were restlessness, insomnia, spastic vomiting, diarrhea, rapid pulse, and circulatory disturbances. Examination of the mother's milk revealed nicotine. When mother's milk was discontinued, symptoms of abstinence appeared. Treatment was symptomatic and the child recovered.

("Alcohol and Nicotine Poisoning in Nurslings." *Journal of American Medical Association*, July 10, 1937, Volume 109, Number 2, Page 178—Abstract.)

ALCOHOL TAKEN BY NURSING MOTHER APPEARS IN BLOOD OF INFANT

Wickerheld Bisdom describes the symptoms of alcohol poisoning in a breastfed infant of eight days, whose mother had

consumed a whole bottle of port (750 grams). When examined, the child was in deep sleep, from which it could not be awakened, and it refused to nurse. It did not react to pain irritation; the tendon reflexes were somewhat increased; the abdominal and cremasteric reflexes were weakly positive; the pupils reacted only slightly to light. The child perspired profusely; the breathing was deep, slow, and snoring; the pulse was weak and frequent. At first it was suspected that a narcotic was the cause of the intoxication, but finally the mother admitted the drinking of the port. To verify the diagnosis, blood tests were made and alcohol was detected in the blood of mother and child. . . .

("Alcohol and Nicotine Poisoning in Nurslings." *Journal of American Medical Association*, July 10, 1937, Volume 109, Number 2, Page 178—Abstract.)

FOUNDATIONS OF PEACE

(Continued from page 75)

and works, would lead him to the house of happiness.

Another question presents itself: How do these high truths, found and accepted, express themselves in human lives? How may those who shall bring peace upon earth be recognized? What quality sums up Christian living?

There is a sure, unfailing mark of the true followers of Jesus, the Christ. This mark is the power to forget oneself in the needs of others—we call it unselfishness, the highest achievement of man. It is the only means by which swords shall be beaten into plowshares and the earth become as Paradise.

Should we not in this trying day

search our own hearts? We need go no further.

Are we ready to give of our surplus, to give of ourselves, to those in need? Is it a joy to us to give to the Lord that which He requests of us?

Is there unselfishness in our homes? Does kindness rule there? Does an unselfish love direct our family life? Then we have made the beginning of the world's conquest of peace.

What about our neighbor? Are we solicitous of his welfare? Do we look charitably upon his weaknesses? Do we recognize his virtues without jealousy? Do we try to love him?

In our business affairs do we re-

fuse to take even lawful advantage of our fellow man? Will we divide possible profits with him?

You shepherds, officials of the Church, are you true fathers to the flock, giving love and more love to your brethren in your charge?

These are the simple, unailing tests.

If, as followers of the Prince of Peace, we would order our lives for unselfishness, a notable beginning would be made toward world peace. Others seeing the beneficent results would follow our example, and the spirit of good will would spread among men. Shall we not resolutely try to do so?

Soul-lifting is the sequence of events when unselfishness rises in

FOUNDATIONS OF PEACE

the human heart, when the real brotherhood of men is accepted, when there is a surrender to the divine program! Charity and mercy soon flow from the unselfish man. He looks with forgiving compassion upon the weaknesses of others. He seeks to succor all who are in need. Such service begets love, the impelling principle of divine action. Peace is the child of love—the peace of soul that frees man to progress towards the likeness of God. Thus is the happy, ascending sequence: unselfishness, charity, love, peace. All creation is pleading, praying, and weeping that unselfishness may be established among men.

IN contrast, how repulsive is selfishness! In its godless world of uncertain chance, men are brothers only by courtesy; rather, they are enemies from birth. "Each for himself" is the slogan. The evil in man blossoms into cruelty—at home, in business, even in his imagined loves.

The first-born of selfishness is greed, dripping at the mouth, a never-satisfied appetite for material possessions, however acquired. "More and more," is greed's cry. The world's political history is mainly the story of man's unappeased greed. When defeated, as needs it must be in a greedy world, greed is transmuted into hate of all who stand in its way or do better in a grasping world, a sour hate of life itself.

Then, as night follows day, comes war, hate's own misshapen child, unending warfare, hidden in human hearts, or spouting famine and pestilence over sodden fields of battle, until the hearts of men are stilled with dread, despair, defeat, and all the other devils that lead to death.

Such is the ungodly downward sequence, the world's enemy, since Cain took the life of Abel: selfishness, greed, hate, and war—pouring sorrow over the earth.

It is folly to build great armaments of steel, for defense or offense, and fail to build the mightier weapons that issue from obedience to the Gospel of Jesus Christ, the Gospel of Peace. Warships, airships, or diplomacy may end a war, but warfare among nations or business leaders, or neighbors, or in families, will not cease until men obey His word, and seek unselfishly and in might to love one another.

Let it not be forgotten that the

winning of peace for the world is a personal responsibility. I must order *my* life for peace, as you must order yours. The units of a nation are the individual citizens; in the end, as they are, the nation will become. For each one of us is the message: I am the maker of peace.

Some will say that man is incapable of discovery of spiritual truth and of sufficient unselfish action to bring peace upon earth. That is but sounding brass, the challenge of unbelief.

There is in every man a deep store of power which, when drawn upon, makes men mighty for high endeavor, gives more than ordinary human strength. Out of the unseen world, that fount is replenished; it never runs dry. It is the world's pity that so few use it, for it gives not only power to obey and to do, but courage, hope, understanding, faith, love, and all other virtues and gifts of heaven. Man, of divine pedigree, can perform divinely acceptable works, when in prayer to God he draws upon the well of inner power with which every man is endowed. Peace will come to earth, as the children of earth use this divinely given power within them according to the requirements of the Gospel of Jesus Christ, which offers the only practical approach to peace and happiness on earth.

These are all old truths, but it is well to talk about them in a day when they seem to have been forgotten.

The Church of Jesus Christ of Latter-day Saints, possessed of divine knowledge and authority, follows humbly in the footsteps of its Master, the Man of Galilee, and pleads with its members and all men to turn to truth and righteousness, so that peace may descend upon the earth.

PLOWMAN

By Keith Thomas

A PRIMROSE dawning bade me wake,
And where its colors run,
I saw an early plowman take
His way before the sun.

He had a mighty strength of arms
And peace was in his gait.
Has he not heard of war alarms
That Caesars meditate?

A fragrant earth, dawn gold and red—
Did Caesar see the like,
Nor think of poor, proud Pompey's head
Upon a traitorous pike?

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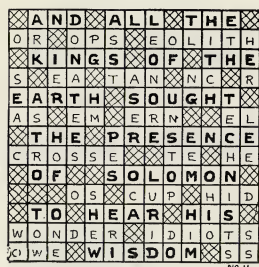
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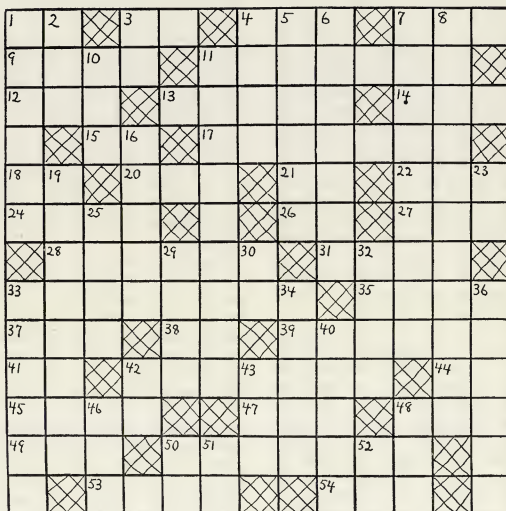
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Press . . .*

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Scriptural Crossword Puzzle—"Words of Wisdom" (Prov. 4:1, 2)



ACROSS

- 1 It comes before Mark in the Bible
- 3 "forsake ye not . . . law"
- 4 "For I was my father's . . ."
- 7 "wine when it is red, when it giveth his colour in the . . ."
- 9 "She is a . . . of life to them that lay hold upon her"
- 11 "The proverbs of . . . the son of David, king of Israel"
- 12 Trouble
- 13 Italian city
- 14 "a . . . caught in a thicket"
- 15 " . . . thou wilt receive my words"
- 17 "Evil pursueth, . . ."
- 18 "If they say, Come with . . ."
- 20 Opposite
- 21 Hawkeye State
- 22 Full of, a suffix
- 24 Turkish title
- 26 " . . . haughty spirit before a fall"
- 27 "a word spoken in . . . season"
- 28 " . . . him, and see wherein his great strength lieth"
- 31 "love her, and she shall keep . . ."
- 33 Vegetables
- 35 "which used curious . . ."
- 37 A Benjamite 1 Chron. 7: 7
- 38 "attend . . . know understanding"
- 39 "seek peace, and . . . it"
- 41 Note in time
- 42 "with one . . . began to make excuse"
- 44 Seat of government
- 45 South American Indian
- 47 One, a prefix
- 48 Weight of India
- 49 The self
- 50 Woman with a box (Gr. Myth.)
- 53 "if . . . wilt receive my words"
- 54 "My son, forget . . . my law"

Our Text from Proverbs is 3, 4, 15, 17, 28, 31, 42, 53, and 54 combined

DOWN

- 1 Image
- 2 Prefix meaning "three"
- 3 "He taught . . . also"
- 4 "Fruit dots" on fern fronds
- 5 Genus of shrubs
- 6 At Eton, one who cannot swim
- 7 Consumers
- 8 Unaccustomedness; Sue used a nut (anag.)
- 10 "And the child Samuel ministered unto the Lord before . . ."
- 11 Mistrust
- 16 "the . . . and towers shall be for dens for ever"
- 19 Staining
- 23 Eye (Scot.)
- 23 Jesus of Nazareth, King of the Jews
- 29 "and whole, as those that go down . . . the pit"
- 30 Paul wrote more than one
- 32 "As the . . . panteth after the water brooks"
- 33 "None eye . . . thee, to do any of these unto thee"
- 34 "we . . . our years as a tale that is told"
- 36 "Stolen waters are sweet, and bread eaten in . . . is pleasant"
- 40 "called in one body"
- 42 Calcium
- 43 "and there is no new thing under the . . ."
- 46 Small house
- 48 "The people which . . . in darkness saw great light"
- 50 River in Europe
- 51 Gold
- 52 Artificial language

Lincoln and Law

(Concluded from page 73)

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied."

Please remember that this was published way back in 1835, as the position of the Church, and it has never changed.

"We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded."

I believe that nothing plainer could be written than those statements of our belief. Nothing could be fairer; and no matter what a man's faith, belief, or religion may be, I am sure he can endorse those sentiments given to the Church in 1835. These principles are fundamental

to our belief, fundamental to our protection. And in the providences of the Lord, the safeguards which have been incorporated into the basic structure of this nation are the guarantee of all men who dwell here against the abuses and tyrannies and usurpations of times past.

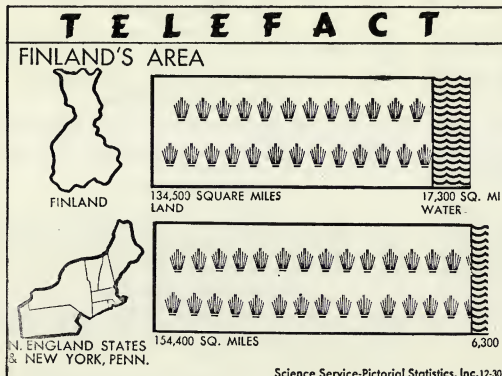
From my childhood days I have understood that we believe absolutely that the Constitution of our country is an inspired instrument, and that God directed those who created it and those who defended the independence of this nation. Concerning this matter it is my frequent pleasure to quote the statement by Joseph Smith, regarding the Constitution:

"The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."

And such the Constitution of the United States must be to every faithful Latter-day Saint who lives under its protection.

We honor the man that God honors. We honor Abraham Lincoln because we believe absolutely that God honored him and raised him up to be the instrument in His hands of saving the Constitution and the Union.

That the Lord may help him to think straight, and to pursue a straight course regardless of personal advantage, factional interest, or political persuasion, should be the daily prayer of every Latter-day Saint.



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Your Page and Ours

LET'S SAY IT CORRECTLY

"**P**ROVIDED" is a conjunction, which introduces a condition or stipulation and is usually followed by *that*, for example, "We should like to order a case of oranges, *provided that* you can guarantee delivery this evening." *Providing* is a participle and should not be misused for the conjunction, *provided*.

ERA INDEX FOR 1939 READY

ALL subscribers who wish to bind or otherwise preserve the 1939 volume of *The Improvement Era* may secure a copy of the annual index by making written request to *The Improvement Era*, 50 North Main Street, Salt Lake City, and enclosing name and address and a 3c stamp for return postage.

THE ERA-OMETER

CORNELIUS R. PETERSON of the Utah Stake in Provo, writes: "We have prepared a chart for each ward showing the comparative ward standing in the *Era* Campaign and the chart is called *Improvement Era-ometer*. We have a column for the Stake Board, High Council, and Stake Presidency, and each of the wards. We placed the *Era* with each of the Stake Board members and have contacted most of the High Priests so that these two columns are near the 100% mark to show that we are 100% behind the drive. The percentage of each column is changed each Sunday and Tuesday so that the accurate picture is seen by those who came to Church."

Dear Editors: Cornish, Utah
I wish to send you my thanks as a reader of *The Improvement Era*, for the benefits I have received from your "Anti-Liquor-Tobacco Column" and "The Word of Wisdom Review."

As a student in Seminary last year I was able to get a lot of interesting and convincing material, and again this year I am using them for another project we are having in physiology.

Yours truly,
Gladys Epich.

DOCTOR D. FIFE, 4741 De Monteluzin Street, New Orleans, Louisiana, writes the following in connection with the remittance of his *Improvement Era* subscription:

"Two dirty bills for 12 clean books—what an exchange."

J. K. O.

Dear Brother:

INCLOSED please find bills for \$2.00, for a new gift subscription to Mrs. _____, a non-member, at _____, Minnesota.

Add this to the other three subscriptions for which I am paying, making a total of four subscriptions from me from this branch.

I am also paying for three subscriptions to the *Relief Society Magazine*, and four subscriptions to the *Liahona*, all gifts except my own, as a bit of missionary work.

Though my wages at housework for the past two years have been only three to four dollars per week, and I was out of work for five months of that time, and that's all the income I have, I pay tithes and offerings, also \$1.00 per month on the building fund, as our branch is trying to secure a Church home. We meet in a lodge hall now.

A native of Southern Illinois, I have worked in northern states from here to the Pacific Coast past twenty-eight years. Although I've never been able to go to a temple for my temple work, I've had temple work done for about forty-five of my family. I am the only one of my family that I ever have heard of who is a Mormon.

Sincerely,

Sarah J. Mills,
Detroit, Michigan.
Age 66,
12½ years a Mormon.

REVISED

"I'm a self-made man."
"You're lucky. I'm the revised work of a wife and three daughters."

LESS EXPENSIVE, TOO

Judge: "Have you a lawyer to look after your interests, Sambo?"
Sambo: "Nossuh, Judge, we done decided to tell the whole trufe."

CHURCH GIVES NOTICE

From a church notice-board:
Evening Subject:
"What Is Hell Like?"
Come and Hear Our Organist
REALISTIC ART

Visitor: "And this, I suppose, is one of those hideous caricatures you call modern art."
Artist: "No, that's just a mirror."

CORRECT!

Question on recent examination paper: "If the President of the United States died, who would get the job?"
Little Joe's answer: "A Democrat undertaker."

ONE ON THE JUDGE

Judge: "I'll let you off this time, but from now on keep away from bad company."
Defendant: "Thanks, Judge, you'll never see me here again."

PURE FICTION

Customer: "Have you the book, *Man, the Ruler*?"
Salesgirl: "The fiction department is on the next floor up."

ONE ANSWER

Teacher: "Mary, can you tell us one way of preserving meat?"
Mary: "Yessum, putting it on ice."
Teacher: "And what do we call that?"
Mary: "Isolation, I guess."

OFTEN TOO TRUE

"Well, what do you think of the candidates?"
"Well, the more I think of them, the better pleased I am to think only one of them can be elected."

EXAMPLE

Mother: "Do you know what happens to little girls who tell fibs?"
Small Daughter: "Sure: They grow up and tell their little girls they will get curly hair if they eat their bread crusts."

NOT TRUE HERE

Tourist: "What a quaint little village you have here. Truly, one-half of the world is ignorant of how the other half lives."

Native: "Not in this village, mister; not in this village."

A MATTER OF EMPHASIS

Visitor: "Your baby is certainly a cute little rascal. Does he take after his father?"
Mother: "Well, yes, in a way. His father is not quite so cute, but much more of a rascal."

LEARNING FOOTBALL

Betty, aged six, attending her first football game, very much interested but a trifle bewildered. When the home team knelt on the scrimmage line for the signals, Betty leaned over to her mother and said: "When they get through saying their prayers, they'll play ball, won't they?"

BETTER THAN ORIGINAL

Once a Western town held a Charley Chaplin contest. Prizes were to be given to those who could imitate Charley Chaplin. When Charley heard about it, he immediately entered the contest. He came in second.



Listeners on Parade

IF IT were possible to look into the homes of thousands of youngsters in many states, a veritable parade to the radio loudspeakers would be seen shortly after five o'clock five days of each week. For these youngsters are on their way to hear KSL's Story Telling Lady who presides at "Story Telling Time."

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To KSL, the letters which pour across the Story Telling Lady's desk are more than an evidence of listener interest.

They are proof that radio can fire the imagination of a child . . . that from the loudspeaker a program of rare beauty is possible for listeners of all ages.

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